

# THE FLEET OF AN EGYPTIAN QUEEN

FROM THE XVII. CENTURY BEFORE OUR ERA

AND

## ANCIENT EGYPTIAN MILITARY ON PARADE

REPRESENTED ON A MONUMENT OF THE SAME AGE.

BOTH IN SOME PARTS RESTORED AND PUBLISHED FOR THE FIRST TIME BY THE AUTHOR AFTER A COPY, TAKEN FROM THE TERRACE-TEMPLE OF DÉR-EL-BAHERI.

WITH AN APPENDIX

CONTAINING

THE FISHES OF THE RED SEA IN THE ORIGINAL SIZE OF THE MONUMENT, AS ORNAMENTS BENEATH THE FLEET; A NUMBER, CHRONOLOGICALLY ARRANGED, OF REPRESENTATIONS OF ANCIENT EGYPTIAN SHIPS, AND SOME REPRESENTATIONS AND INSCRIPTIONS FROM VARIOUS TEMPLES AND TOMBS, WHICH HAVE REFERENCE TO THE PRECEDING.

PUBLISHED AS AN ADDITION TO THE HISTORY OF THE NAVIGATION AND COMMERCE OF ANTIQUITY

BY

DR. JOHANNES DUEMICHEN

TRANSLATED FROM THE GERMAN

BY

ANNA DUEMICHEN.

### CONTENTS.

- I. PREFACE, WITH A REPORT OF THE JOURNEY UNDERTAKEN BY THE AUTHOR IN THE YEARS 1863-65  
THROUGH EGYPT, NUBIA AND THE SOUDÁN FOR THE STUDY OF THE MONUMENTAL REMAINS.
- II. EXPLANATIONS OF THE REPRESENTATIONS AND INSCRIPTIONS.
- III. XXXIII AUTOGRAPHICAL AND LITHOGRAPHICAL PLATES.

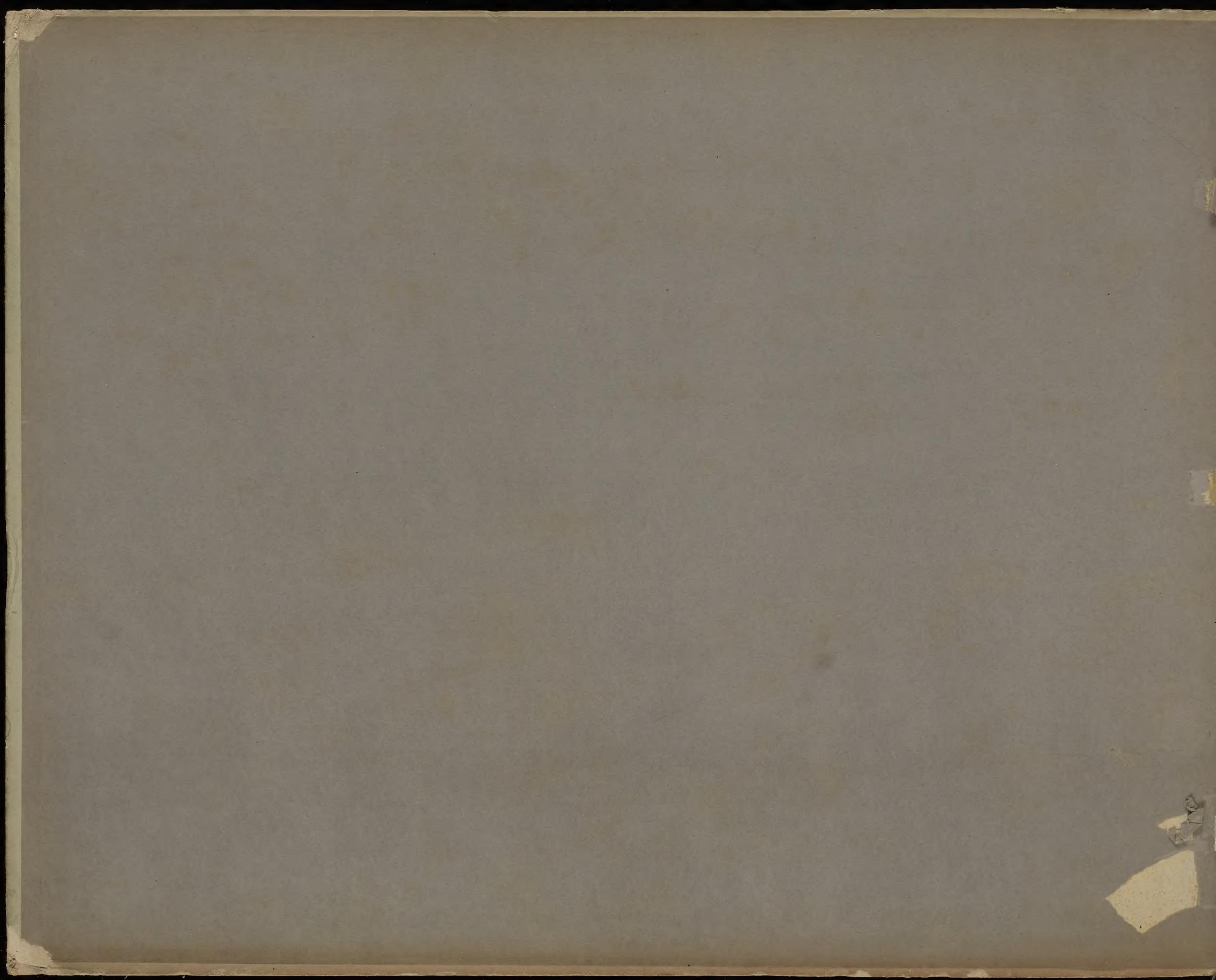
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1800

TO THE  
ROYAL ACADEMY OF SCIENCES  
OF BERLIN

THIS WORK IS DEDICATED

BY  
THE AUTHOR.



# REPORT OF THE JOURNEY INTO EGYPT, NUBIA AND THE SOUDÂN UNDERTAKEN FOR THE STUDY OF THE MONUMENTS, IN THE YEARS 1863—1865 BY JOHANNES DÜMICHEN.

**T**he veil of the great Desert Queen, woven of dustclouds from the Saharas, has never yet been wholly raised by any mortal. — This saying is indeed true and will be true in all times.

Africa, isolated and inaccessible, with barren coasts and a still more barren interior, Africa with its totally arid deserts of sand and rock, here and there only enlivened by oases, — with its wide impenetrable primeval forests, with its scorching winds, its burning sun and its climate, engendering afresh every year terrible diseases; — in its interior inhabited by numberless, partly settled, partly wandering, savage and half savage tribes, who as fervently as the Tyrolese loves his snowcovered Alps, as hunters delight in their primitive forests, as Nomads in their Chala and steppes, as sons of the desert in its glowing sands and bare rocks, who hate in their inmost soul any departure from the manners and customs of their forefathers, who in no wise desire an improvement of their condition, least of all by means of Christianity\*), which we must unfortunately confess, is in Africa in the most degraded state; — this Africa, so beautiful and so terrible, which invites the visitor by its splendour and glory, alarms him, holds him back, or even destroys him by its terrors, will never be subjugated by a civilisation like that of our own continent. „Russegger strikingly remarks: „They have always been Nomads, who have roved over the Sand Ocean, and in accordance with the nature of the desert, a wandering life was always the first and indispensable condition of these tribes, a condition, which is so closely connected with the nature of the country, that it can never be separated from it, never so long as the desert remains a desert, which it will always be, as it has been for centuries past. But, as the history of all times and all nations teaches, nomad life and civilisation are incompatible.“ Africa will therefore never be inhabited entirely by civilised nations, as long as deserts exist and nomads live in those deserts, and to suppose that this state of things will ever cease to be, is an illusion, opposed to the laws of nature. Africa will therefore remain for all times full of danger for the traveller and never lose the charm of mystery, with which it has been surrounded from the earliest ages.

Although however the African traveller is exposed, more than any other to every danger arising from climate and other unfavourable circumstances, although he knows that beyond the tropics, death as it were, stands ready to devour him, that the consuming fever, so justly feared, sunstroke, dysentery, Samfim and Chamsin, scorpion and serpent, termite and mosquito and all sorts of other plagues, await him as inevitable companions, men are always found, who, in spite of every sacrifice and every difficulty, are ready, confiding in the protection of God, to set out on the dangerous task with that courage, which enthusiasm alone can give.

\*) Coptic priests in the valley of the Nile, and monks from Abyssinia who „excel in ignorance, hypocrisy, idleness and vices of all kinds, who fatten themselves with the sweat of the diligent, who are distinguished as whores and adulterers, and who cheat and steal if begging is not sufficient to maintain them“, indeed, such servants of the church are not fit to inspire love and respect for our sublime religion.

It is true that „the little we know about the interior of Africa is bought with many a victim.“ The number of those who have died the death of martyrs in the cause of science in exploring expeditions in this dangerous continent, is by no means small; we have to mourn over many a hero, who has fallen in the tropics of Africa. Still however, when we can cite names such as those of Barth and Burckhardt, Vogel and Krapf, Burton and Livingstone, Cailliaud and Rüppell, Baker and van der Decken, Speke and Grant, Barnim and Hartman, Brehm and Heuglin, Röhlfs and Schweinfurth, we may look upon our great century as especially rich in brilliant results in this field of investigation and discovery. And hand in hand with these latest investigations in Africa, which we must thankfully acknowledge, are accompanied by increasingly happy results, science, at the present day is making the most surprising and satisfactory progress with respect to ancient Africa, or what is one and the same thing, to Egypt.

Ancient Egypt, the great is no more. Those seats of high cultivation and profound learning on the banks of the Nile, to which the wisest among the Hellenes wandered, in order there to enlarge their knowledge — Memphis and Thebes, Heliopolis and Sais, Appollinopolis and Tentyra and others, the mighty and flourishing cities of the ancient kingdom of the Pharaohs have disappeared from the face of the earth. The prophetic woe pronounced upon the land: „Nought shall remain of thee, O Egypt, but fables,“ has been fulfilled in its widest sense, for certainly there is no other country, about which so many fables have been told, as about „the wonderful land of Egypt.“ But the time of fables has passed away, and investigation treads surely, since the immortal founder of our science has succeeded in solving the first riddle of the Egyptian sphinx. When, touched by the magic wand he had discovered, the heavy stone was rolled away from the mouth of the tomb, and the lid of the great sarkophagus sprang open, which hid within it so great a depth of knowledge, so inexhaustible a treasury of thought and memorial, it was natural that a spirit of noble emulation should be awakened, to make further use of so glorious a conception of the human mind and to continue to labour energetically at the work so happily begun. — Royally supplied by kings, the learned of all nations wandered forth into the newly opened kingdom and even the rulers of Egypt, among whom we ought especially to make mention of the late Saïd and the present viceroy Ismaël-Pascha\*\*), were not behind hand in their interest, concerning the mighty past of their country. The number of labourers increased from day to day, and

\*\*) As long as any interest is taken in historical and therefore in old Egyptian studies, so long the now reigning Vice-roy Ismaël of Egypt will be considered as one of the greatest benefactors of our science. „Le gouvernement égyptien entretient, avec des frais relativement considérables, un service de fouilles, non pas à son profit, mais au profit de la science“ and His Highness the Vice-roy Ismaël has not, as the Moniteur once so naively observed, commissioned Mr. Mariette alone: „de prendre possession, en son nom, de l'histoire pharaonique qui se dresse à sa voix dans toute la vallée du Nil, et vient se ranger à sa place dans le Musée de Boulaq“, no, each traveller, to whatever nation he may belong, is permitted to enter the venerable monuments of the past, and the Egyptian government accords the right „à tout le monde d'étudier les monuments qui, par ses soins, sont rendus au jour.“

the knowledge of the ancient language of Egypt with its strange system of writing, made and is still making gigantic progress. France, England and Germany can at the present time boast of a number of the most excellent representatives, who have made the investigation of Egyptian antiquity the task of their lives. Chabas, Devéria, de Horrack, Mariette, Prisse, E. and J. de Rougé, Romieu, — Birch, Bonomi, Goodwin, Renouf, Sharpe, — Baille, Leemans, Lieblein, Pleyte, — Brugsch, Ebers, Gumpach, Gutschmid, Lepsius, Lauth, Parthey, Rhénisch, Unger, — are the most important names of the labourers in this field, whose activity, extending itself over every branch, has levelled the way for the deciphering of the inscriptions, which places the final victory over the last difficulties at no great distance. Joyfully we may exclaim, the time of bold conjecture and bare guessing is over, we may say with satisfaction, we now interpret, if not every one, but still a great number of our hieroglyphic or hieratic texts with the same certainty, as the Hellenist interprets an ancient Greek document, or the learned theologian a chapter of Job.

Still the main point is not yet attained and to achieve it, we must unite, our efforts; this point is the full and entire possession of the language, for without this one sure foundation, the most learned explanations, the happiest calculations, the most ingenious combinations are but nebulous phantoms, whose beauty dazzles, as they unexpectedly appear before us, but which may in another moment melt into nothing before our eyes. My opinion is, that we must first collect together, as many as possible, historical, mythological and geographical texts and make them as clear as possible first secure a fixed Philology and by its means draw incontrovertible conclusions from its various branches. — Since the days of our great master Champollion, one of the most useful undertakings, in my opinion, is the publication at the present day of the „Hieroglyphisch-Demotischen Wörterbuches, von H. Brugsch.“ Leipzig 1867, J. C. Hinrichs'sche Buchhandlung, which, confirmed by numerous examples from the inscriptions, comprises the results of modern investigations. This work was preceded by a similar, though not such an extensive one by Dr. S. Birch, whose name is so highly esteemed and well known among Egyptologists. — No one will suppose that a work of this kind can at present be complete, there will be many things to correct, much to be enlarged, and for some time to come, it will be very necessary, to get new inscriptions, to furnish new materials for study, more and more to smooth the path so happily discovered and at last entirely to clear away the obstacles, which here and there lie in the way of progress.

It will not be unknown to the Royal Academy of Sciences, that a few years ago, I undertook a pilgrimage through Egypt, Nubia and the Soudan for the purpose of procuring materials, to promote the study of Egyptian Antiquities. A series of essays in the „Zeitschrift für ägyptische Sprache“, the testimony of my colleagues in this periodical and elsewhere, the titles of the works I have published since my return<sup>\*\*\*</sup>), and the first six

<sup>\*)</sup> Egypt's place in universal history by C. C. J. Baron Bunsen, D. Ph. D. C. L. and D. with additions by Samuel Birch, L. L. D. Vol. V. containing: the epilogue or problems and key, the complete hieroglyphic dictionary and grammar, a comparison of Egyptian and Semitic roots, the book of the dead and a select chrestomathy of historical hieroglyphical texts, London: Longmans, Green and Co. 1867.

<sup>\*\*) J. Dümichen: Some communications in letters from Egypt. Nomoslisten aus den Zeiten der Ptolemäerherrschaft, Geographische Notizen von Philae, eine Nachricht aus Dendera. Juliheft 1863 p. 1—9, Augustheft p. 16—19, Decemberheft 1863 p. 49, 54 and p. 77.</sup>

Die Sethostafel von Abydos mit hierogl. Tafel p. 81.

Namen und Eintheilung der Städte bei den alten Aegyptern. 1865 Januarheft p. 1—5.

Zwei seltsame kalendarische Angaben aus Ptolem. römischer Zeit mit hierogl. Tafel. 1865. Juliheft p. 57—60. Schluss im Augustheft.

Drei Vermathnungen bestätigt durch die Inschriften Edfu's und Dendera's. 1865. Decemberheft.

Altägyptische Kalenderstudien I. 1866 Januarheft. Fortsetzung im Februarheft mit einer hierogl. Tafel.

II. 1867 Januarheft.

Einige Beobachtungen über die Silben men in dem hieroglyphischen Schriftsystem. 1866. August—September—October bis November und 1867 im Januarheft.

Ein graphischer Scherz aus einem der geheimen Corridore des Tempels von Dendera. 1867. September—October.

<sup>\*\*\*</sup> J. Dümichen, Baukunde der Tempelanlagen von Dendera. In einem der geheimen Corridore im Innern der hohen Tempelmauer aufgefunden und mit Übersetzung und Erläuterungen herausgegeben. Leipzig, J. C. Hinrichs 1865. gr. 4. 46 Seiten Text und 19 Tafeln.

Geographische Inschriften altägyptischer Denkmäler mit einem Anhange, enthaltend die im Tempel von Edfu aufgefundenen Recepta.

L. Abtheilung: 100 Tafeln hieroglyphischer Inschriften. gr. 4. 1865. H. Abtheilung: 100 Tafeln hieroglyphischer Inschriften. gr. 4. 1866. — Der erläuternde Text zu beiden Abtheilungen in einem besonderen Bande. 1866. gr. 4. 114 Seiten. (Eine Fortsetzung des von Dr. Brugsch 1862 und 63 herausgegebenen Recueil des monuments Egyptiens, deshalb auch unter dem Titel: Rec. de mon. III. et IV.

Altägyptische Kalenderinschriften. 120 hierogl. Tafeln in Autographie vom Verfasser. 1866. Fol.

Historische Inschriften altägyptischer Denkmäler.

I. Theil: 37 Tafeln hierogl. Inschriften. Inhalt:

I) Siegesbericht aus Karnak über den Kampf der Aegypten im XIV. Jahrhundert vor unserer Zeitrechnung gegen die Libyer und ihre Bundesgenossen, die Küsten- und Inselbewohner des Mittelmeeres.

parts of the above-mentioned hieroglyphic-demotic dictionary, which have already appeared, in which the learned author has made use on almost every page, of the texts collected by me, as furnishing him with authentic proofs — may be regarded as sufficient testimony to the results of my travels, and of the extent to which they have conducted to a further knowledge of Egyptian antiquity. Regarding it as my first duty to add the materials I had collected to the common property of science, I have devoted my whole time and strength to this object from the moment of my return, and on this account it has as yet been impossible to publish a report of my expedition.

The present opportunity, when I am so fortunate as to publish one of my most valuable acquisitions I therefore seize, in order at last to make up for the apparent neglect. But before I proceed to say anything about the How—Where— and When of my journey, I must fulfil the pleasant duty of publicly expressing my thanks to His Excellency the minister of Ecclesiastical Affairs, Dr. v. Mühlner, for the material support, accompanied by the kindest sympathy which he accorded to my enterprise, and not less am I called upon to mention another person with feelings of the deepest gratitude, without whose efficient assistance, I should probably never again have beheld my native land. This was Herr Franz Binder, who is now living in his native place in Siebenbürgen, and who was at that time settled at Khartum, engaged in the ivory trade and officiating as the Austrian Vice-Consul for Central-Africa. He was for a time my travelling companion, which was of incalculable service to me from his extensive knowledge of the country and his great experience. I was hospitably received in his house like many another European, and he was never weary of proving to me both by word and deed a friendship, which is not often met with now-a-days.

According to the means, I had at my disposal, I intended to make the usual tour on the Nile, as far as the cataracts of Assuan, in order to study as much as my time would permit, the monuments on either bank of the river. When however, in the autumn of the year 1862 I found myself in the harbour of Alexandria, and had set foot upon Egyptian soil, I was seized with such an irresistible longing for „the land of the irreproachable Ethiopians on the Okeanos flood“, that in the end I was obliged to yield. How would it be, thought I, if I were to devide the means, which are ample for a short journey, and make them hold out for a long one, I may get into straits, but perhaps they will suffice? „The world belongs to the courageous“ I exclaimed, and although I had scarcely as many hundreds in my pocket, as the thousands that might have been required for such an undertaking, at the end of December, I set out from Cairo with the firm intention of going as quickly as possible as far south as according to report, I might expect to find ancient Egyptian and Ethiopian monuments, then on returning, to travel slowly from place to place as much as possible by land, in order to be able to make a longer or shorter stay, according to the nature of the materials I met with. I wandered from the pyramids of Memphis to Abydos, Tentyra and to Thebes with her hundred gates, past the musical statue of Memnon and the Horus temple of Apollinopolis to the shadowless fountain of Syene, crossed the cataracts of Krôphi and Möphi, then on to the lovely seat of the life giving Goddess of the South to the flood encircled island of Philae; then on to the broad, rocky deserts of the wild Blemmyers and through the country of the Rhizophages to the pyramids of Meroë in the kingdom of queen Candake, and through the grassy plains of the Hylophages and Spermatophages on the Astaboras as far as the Struthophages and Elephantophages on the banks of the Astapus. — I acknowledge, that what I undertook was hazardous, and perhaps I merited the blame, which was more than once pronounced on my enterprise by those, who took an interest in me, but after all, the battle is fairly won, and the success will excuse all apparent imprudence. The Almighty, in whom I put my trust, was with me with his most powerful protection, has rescued me from dangers and calamities of all kinds, and in His mercy not only granted me a happy return, but gave me His blessing and crowned my undertaking with the most satisfactory results.

My journey, of course, had not in the least, the character of a great expedition, like those, sent at different times into these countries. I travelled not as a rägel kebir, with a numerous suite of companions and servants, not as a grandee, announced to the Great of the empire and most especially recommended to their care, no, with some few

2) Das Siegestor des Königs Ramses III. am Tempel von Medinet-Habu.

3) König Ramses III. mit dem gefangenen Amara und Lybierfürsten an der Thür des Schatzhauses im Tempel von Medinet-Habu.

4) Das Schatzhaus des Rampsinit im Tempel von Medinet-Habu.

5) Das Todtenopfer einer ägyptischen Königin im Terrassentempel von Dör-el-baheri. 1867. Fol.

Der II. Theil dieses Werkes, 67 Tafeln Doppel-Folioformat, ist im Druck begriffen.

Altägyptische Tempelinschriften. 160 Tafeln hierogl. Inschriften, in Autographie vom Verfasser. 1867. Fol. in 2 Bänden.

I. Weihinschriften aus dem Horustempel von Edfu (Apollinopolis magna). 113 Tafeln.

II. Weihinschriften aus dem Hathortempel von Dendera. 47 Tafeln.

pleasant exceptions, poorly and miserably, like a regular ragel miskin. I went my way like the Takrūri-pilgrim, resting for the night in the Humāra by the side of the Djellābi, returning home from market; — seldom enjoying the luxury of one of the regular travelling-boats, the greater part of the tour on the river being made in the very meanest kind of conveyance; — at one time, bivouacing without a tent on the sand of the desert, at another time, finding a resting place with my camel drivers in the Seriba or Schöne of a village, then again battling with jackals and nightbats for a dwelling in a cavern or a tomb, and often settling for weeks and months together on the roof or in the inner chambers of a temple.

The most southern point, where I could still hope to find some antiquities of interest, was the village of Sōba, situated on the right bank of the blue Nile, the hypothetic capital of the once mighty, ancient christian kingdom of Alōa. My travels had extended thus far, with the exception of some still more southerly excursions, which I made up the blue and white Nile, in order to examine the character of the country. I made the long journey from Cairo to Khartūm very rapidly, in the short space of not quite three months, short indeed for a journey with a sailing boat and with camels.

On Friday the 28<sup>th</sup> of November, I arrived at Cairo from Alexandria, and again on a Friday, four weeks later, on the 26<sup>th</sup> of December, I left the capital of the Egyptian empire to begin my wanderings to the South from the harbour of Boulaq. After a debate, which I thought would never end, whether it should be nahardi or ah' sen bukra, and which lasted from 10 o'clock in the morning till Asser, they at length, towards evening, unfurled the sails, but we only crossed the river and stopped on the opposite bank for the night, facing the ancient city of Kairo; thus the crew had gained their point, and Saturday was the day on which we really started. —

The tour on the Nile through Egypt, from Cairo to the cataracts of Assuan, has indeed little variety. When the first impressions have subsided, when the mind is somewhat accustomed to the great and of course at first very startling contrasts, to the totally new oriental pictures, when one becomes familiar with those festivals of circumcision, burial and wedding, accompanied always by the most abominable specimen of music, — with the very ungraceful movements of the Arab dancers, with those constantly recurring palms, camels and asses, with those Beys and Effendis, arrayed in the gayest coloured draperies and generally closely followed by the roguish physiognomy of the Coptic clerk, — with those unhappy, Arabian Fellahin, degenerated by long slavery, who are with very few exceptions an idle, lying set, who can only be governed by the Kurbāg, — with their ragged, screaming women, quarrelling without end with each other, and their naked, dirty children, always shouting for baki's, then indeed the tour begins to be rather tedious. —

Setting aside some few points, the landscape is always the same. On one side the yellowish red desert, on the other a green track of cultivated land, sometimes stretching out into a wider plain, every 10 minutes a singing Fellah busy with the Schutuf, every 20 minutes a creaking Sakie, that is a wheel, moved by oxen to draw water, and perhaps every two hours a village or a town, which also have nothing characteristic, for they consist invariably of huts, built with fawn-coloured dried tiles, made of Nile-mud, sometimes picturesquely surrounded with groups of palms and mimosas, out of which peep one or more minarets, failures indeed as regards architecture; these and the pigeon houses, which generally are in the upper story of the dwellings, are the only noticeable points, so that Edfl, Dendera, Assuan, Esne, Girgeh and Minich are exactly alike. —

This land of Egypt with its barren rocks and fertile valleys, with its palms and sycamores, its olive-groves and rose-gardens, with its oranges, bananas and figs, its fields of rice, maize, Durrāh and wheat, „this fertile island, wrested from the desert by the Nile“ has been so often described by European travellers, that it is not necessary for me, to enlarge the rich literature by another description, moreover, as the object of my journey had nothing to do with modern Egypt and its inhabitants, but rather with the people, who lived thousands of years ago on the banks of the Nile, great in political power, and first of that age in arts and sciences. —

In 20 days I had accomplished the 5000 stadii of Eratosthenes; Delta, Heptanomis and Thebaïs were left behind; with an almost unvarying wind in my favour, I sped through the country, and reached the southern boundary, the harbour of Assuan on the 16<sup>th</sup> of January 1863, and on the 21. I entered Nubia at the island of Philae, on the other side of the cataracts. Here, all at once, a totally changed physiognomy of land and people! Our boat was no longer rocked on the waves of a stream, whose waters rolled majestically through a fertile valley, no, the little boat darted between barren and wildly cleft rocks through the hissing foam of a mountainstream, which dashed wildly against us, and rushed past like a victorious warrior, to thunder at the stone-gates of Assuan, and as answer to the denied admittance, to burst with tremendous noise the last barriers, which opposed its way. During this tour also

I had the advantage of a most favourable wind, and soon passed the tropics near Kalābseb on the 24<sup>th</sup>, and arrived on the 28<sup>th</sup> at Korusko, where for the present the river journey terminated. Travellers are generally obliged to stop here a long time for camels, we however had the good fortune, to get the necessary animals for a further expedition in the space of a week, and could begin our pilgrimage through the great Nubian desert on the 4<sup>th</sup> of Feb. Full seventeen days we were riding on camels, a ride too long not to be fatiguing for the first trip of that description, but as it was the best season, or rather the least disagreeable for travelling through the Nubian deserts, all went well, thanks to the gracious protection of the Patron of the desert, who was invoked by our Ababdehs and Bisharin in full chorus every morning at the starting of the caravan, as well as at every inconvenient and dangerous situation with the usual call: *bismillah ūch Abd-el Kader*.<sup>2</sup> It was on a Wednesday, on the 4<sup>th</sup> of Feb. 1863, when this call first struck my ear, and I must say, I was peculiarly stirred by it. Never was my soul so much impressed with the whole responsibility of my enterprise, never was I more convinced than at this moment, that the means, I had to dispose of, were insufficient. — You are wandering now through the great Nubian desert! what awaits you in the countries beyond it! Will you be killed by tropical fevers or by the heat of the sun, or will it be granted to you, to return home safely? These were the thoughts which filled my mind, as my camel took its first strides along the rocky path. But like the bird of passage, which seeks a serener climate as soon as winter approaches, my depressed spirits soon rose again, and carried me away with them into brighter regions, and before long, the charm of the desert had entirely taken possession of my soul. Full of trust and joy I entered this new, immeasurable land, that I should see in all its greatness and glory, but with whose dangers and terrors I should also become acquainted. The sons of the desert like the crew of a Nile-boat, do not like to go far on the first day; we had scarcely begun to advance quickly, when the Chabir, who is responsible for the caravan, and whose orders must be implicitly obeyed, commanded a halt. I passed therefore the first night not far from Korusko, on the other side of the mountains, the first night in the desert, which did not fail to exercise its powerful influence upon me, when, disclosing its mighty charms, it spread out before my gaze the unspeakable radiance of its starry canopy. What an immense difference between a night in our countries and a night in the deserts beyond the tropics! — Our Bisharin and Ababdehs, lying round a flickering fire, sang songs to the night, which scatters round her joy and peace, and I, wholly overcome with her serenity, gave myself up utterly to her inexpressible splendour and glory. —

It is well known that the great Nubian desert is not one of those monotonous, extensive sandplains, in which the eye nowhere finds a point of rest, it is on the contrary, a chaos of rocks and mountains, which display for the most part a wonderful variety in their wild and grotesque forms, and their gigantic blocks of sandstone, granite and porphyry are sometimes scattered on the plain, as if thrown by the hand of a Cyclop, while sometimes, in enormous masses piled up one over the other in the most fantastic way, they rise up into the ethereal blue of the sky. —

The caravan, haunted by the phantoms of the Fata-Morgana, wanders on from point to point, whilst the beauty and grandeur of the landscape increase with every step. During the summermonths one travels generally by night, but in the winter by day, we therefore started with the rising sun, and rode without stopping during the whole day till after sun-set. We were obliged to eat our frugal meal, consisting of a draught of luke-warm water mixed with Araq, captain's biscuit, cheese and dates, while riding on, and I confess, the first days I had the greatest difficulty, in getting out the various courses of my meal from my travelling-bag and to forward them to my mouth. After an almost uninterrupted ride on the 5<sup>th</sup> and 6<sup>th</sup> of Feb. along very narrow paths, with deep precipices beneath us, pitching our tent the first day under the Hāger el Kelb, the second in Bu'ira, we entered on the 7<sup>th</sup> through the narrow pass Chaām el bāb the wide, immeasurable plain of Balīr bela mā. For every one, who for the first time reaches this place, which is the gate of the great desert, the Gemmalin institute a singular ceremony. They dig a tomb, fill it again, heap stones on it, and perform around it and the traveller a sort of war dance. With not very graceful movements they swing their knives and swords\*) in the air, and accompany these performances with whining shrieks, the meaning of which is about as follows: „May all be accomplished with this tomb here, may you

\*) The two-edged dagger-knives and broad swords of the inhabitants of the Nubian desert, of which the first are carried in a leather-sheath and tied to the arm by a leather-string, have in the minutest detail, now-a-days the same form with regard to hilt and blade, string and sheath, as we find them represented on the Egyptian monuments. As regards the hieroglyphic groups for the designation of this dagger knife and its leathersheath, one has to look for the explanations in the hieroglyphic-demotic dictionary by Brugsch, and the most instructive drawings of the lists of sacrifices, Lepsius: Älteste Texte des Todtenbuches.

be preserved from the dangers of the desert and not find your death in it.<sup>4</sup> The crowning end of the ceremony is of course, like that of all ovations in the Orient, the *bakṣiš*, which the *Chabir*, after having taken the greatest part for himself, divides among the dancers. The caravan proceeded on this and on the next day, through the afore-named plain, and the following *Balir el kiatab* near the *GeVbel Pascha*, and rested for the night near *Sūfer*. On the 9<sup>th</sup> we passed the rocks of *Medine* and the low-land of *Wadi Delāh*, so called from an avenue of palms, which stretches singularly through the whole desert, up to the coast of the Red Sea. I dismounted at this place for a short time, to give myself the pleasure of reposing under the shadow of one of the lonely palms of the desert, and to collect some of the fruit of this remarkable tree. On the same day we arrived at the fountains of *Murāt*, soon after *Asser*. This is the first great station of the desert. The camels imbibe here the necessary quantity of water for 5 days, and the leather-bottles are filled again, though not with the sweet waters of the Nile, but with a disgusting stuff, which causes all kinds of inconvenience from its saltiness. Nomads were just encamped at *Murāt* when we arrived, and it was exceedingly interesting to me, to see for the first time these wandering sons of the desert, with wife and child in their transportable dwellings, which they carry about from place to place. Unfortunately their herds were far off, and the expectation of a piece of meat, which the aspect of the tents had awakened in our caravan, was not fulfilled. — Returning from my visit to them, I was much pleased to hear, that we were not to depart before noon the following day. — If I have good luck now, thought I, perhaps I may, after all, get some meat for us; I may be able to shoot something to night, in *ṣallah*, at one of the springs. At midnight therefore, I shouldered my rifle, went to one of the springs, which was the most distant from the camp of the caravan, and in the firm expectation of a gazelle approaching to drink, I hid myself behind a piece of rock. — During a long journey in the deserts of *Nubia* or in the plains of the *Soudan*, where at times the only possible occupation is the gratification of one's passion for hunting, with little previous inclination or talent, out of pure necessity, emui and the constant abundance of game, one becomes a passionate and even a tolerably good sportsman. Moreover the situation was in that night so favourable, that, if anything approached, it could not escape me. — But maybe, the little rascals scented me, or had no thirst at all that night, nothing was to be seen. I only heard the hoarse voice of the *Marafil* several times quite near in the mountains, but this creature even did not come near enough, to enable me to fire at it, and I left my post at three o'clock, greatly disappointed and not inclined to wait any longer for nothing. — On the 10<sup>th</sup> of Feb. we left the fountain as arranged, at noon. We rode along for several hours between high and curiously formed rocks, one of which, the *Hager el timsach* had in fact a striking resemblance to a crocodile with wide open jaws. The road of the caravan then led through a wide plain, which we passed not much refreshed by the lately acquired water, and stopped at *Gebel-el gufās* for the night. On the following day, on the 11<sup>th</sup> we crossed the mountains and the valley of *Abu salin*, and came, rather late in the evening to a pair of mountains, which stand quite isolated, and which we had had before our eyes the whole day; in consequence of their appearing always quite near and deluding by their apparent proximity, they are called *Geribāt*. At this point threefourths of the first half of the journey had been accomplished, and we began to enjoy the moment, when the first half, and with that the worst part of the desert should be passed. — On the 12<sup>th</sup> we continued our way through the plain, which seemed never ending, and the monotony of which was only once interrupted by the *GeVbel farudj*; we pitched our tent in the neighbourhood of the *GeVbel el muqrān* and on the 13<sup>th</sup> we at length arrived, towards dusk at the much longed for *Abu-Hāmmēd*. The miserable village with its few scattered and desolate huts, seems quite a residence, to which the traveller comes, to give himself up to rest and enjoyment. —

Here a halt of several days is made, and the traveller, with feelings of intense enjoyment, once more rests in the shade as an indemnification for the abundant amount of sunshine, from which he has suffered; he smokes his *Schibūq* pleasantly and comfortably, rejoices in the sight, which he has so long been obliged to forego, of the majestic river, and drinks one bowl after another of its delicious, clear water, pure nectar in fact in comparison with the nasty water from the leather-bottles. In the evening too, if possible, he is diverted with a fantasia of mutton, *Meisa* and date wine, and he gives himself up in the widest sense of the word to all the enjoyments, that the place can afford. On the morning of the 15<sup>th</sup> of Feb. the camel drivers were ordered to be again on the move, and after they had loaded the unwilling and refractory beasts, we set out with the usual: *bismillah shez Abd-el Kader*. Although the journey is still emphatically a desert journey, it has no longer by any means the terrifying and wild character of the tour from *Korusko* to *Abu-Hāmmēd*, for the road is now with few exceptions quite near the banks of the Nile, and almost every night is passed in some inhabited place. In 6 days we had accomplished this last part

of the desert journey: on Sunday the 15<sup>th</sup> we went as far as *Gaga*, monday the 16<sup>th</sup> to *Abu-Hāsim*, and Tuesday the 17<sup>th</sup> we arrived at a nameless place, where there is a principal station for the riding-post, which is organized throughout the Nubian desert. In Egypt, where the post is not dispatched by the government steamboats, which go up and down the Nile, but not frequently and regularly enough, the mail is a foot-post; the *Bostau* runs at a brisk trot with the leatherbag to the next village, where another *Fellah* is appointed to await and relieve him of his burden. Thus it goes on from village to village, from town to town, without interruption day and night. The leatherbag arrives, is opened by the appointed officer, emptied, filled again and a trotting *Fellah* dashes off with it, to deliver it at the next place. However singular we may think such a despatch of letters, it is an excellent arrangement, considering the state of things there. Scarcely a letter is lost, and only 20 days are required for the despatch of letters through the enormous distance from Cairo to Assuan, consequently through the whole of Upper and Lower Egypt. The director of the Egyptian Royal Nubian desert post received us at the door of his house, which he placed entirely at our disposal. But as it consisted of only one dirty stable, which the worthy officer shared with his camels and goats, we thankfully declined his offer and preferred pitching our tent on the sand of the desert. On Wednesday the 18<sup>th</sup> we passed *el Bāqera* and arrived at *Aqaba el Humār*, where we stopped for the night. On Thursday the 19<sup>th</sup> our road led us for some time through a magnificent district, along the banks of the Nile, which forms here that cataract, usually designated in the maps as the fifth, but which could just as well be called the fifteenth, the Arabs reckon them to be more than thirty. On the same day we came to the village of *Gēnētā* and passed the night at *Tarf el Abadīa*. It was singular, that just the day which the Egyptians and Nubiāns least like for a travelling day, happened so often to be with me the day of my departure and arrival. — On Friday the 14<sup>th</sup> of November I had left Berlin, on Friday the 28<sup>th</sup> of Nov. I went from Alexandria to Cairo, on Friday the 26<sup>th</sup> of December I set out for my southern tour, on Friday the 16<sup>th</sup> of January 1863 I anchored in the harbour of Assuan and again on a Friday, I at length, after a journey of 17 days through the desert, arrived at *el Muchērif*, the capital of Berber. As *Korusko* is the gate of entry of the great Nubian desert for the caravans, going south, so is *Muchērif* the point of entrance for those, coming from the south; the aspect of the one, is therefore much like the other, and certainly they have that in common, that a stay there is for the European equally abominable. —

In *Muchērif* again begins the tedious process of negotiation with the masters of the boats about the fare. At the end of six days we finally came to an agreement, and on the 26<sup>th</sup> of February we again set out for a voyage on the Nile, in one of those cabinless Nubian barks of the most primitive structure. But fortunately, in the same degree that the interior of the boat was wretched, the external surroundings were beautiful. The month of February belongs to the best in those districts of Africa, and with my eyes fixed upon the surrounding landscape, I passed the seven days of our going up the river almost in a trance. — For the third time the Nile was changed, and nature displayed its full, unbounded vital power in another animal and vegetable world. Awkward hippopotami played boisterously in the waters in pairs, or swam peacefully along, often putting out their stupid heads, and really giant-crocodiles, no longer the little one's of the Egyptian Nile, took a nap in the sun with wide-open jaws, or crossed from one shore to the other, seeking prey; the shores were no longer desolate and barren, but covered with luxurious shrubs and magnificent trees, amongst them especially the true representative of the tropical character, the majestic dome palm with its broad, fanlike leaves, and trees and shrubs, overgrown by an impenetrable web of creepers, were inhabited by thousands of gay-coloured, chirping birds, that hopped merrily from branch to branch. In the beaming light of the sun, as in the mild radiance of the moon, the passing shores displayed a charm and plenitude, which one must see, in order to understand the impression, they make for ever on the soul. On the first day of our voyage, just before we arrived at *Dāmer*, we passed the mouth of the *Atbara*, and on the first of March the pyramids of *Meroë*, which however I could only salute from afar, and the next day we came to *Schendi*, where we stopped for some hours. The passage through the so-called 6<sup>th</sup> cataract began on the 3<sup>rd</sup> and ended on the 4<sup>th</sup> without any accident. Here also the shores and the rocks, which are scattered in the waters, display a luxuriance of vegetation, which delights the eye and in spite of the whirl-pools, makes a lovely picture, contrasting strikingly with the cataracts of *Wadi-Halifa*, which present to the eye a dismal chaos of rocks, through which the mighty river, split up into a hundred arms, forces its foaming and hissing waters, roaring with rage over the obstacles, which oppose its course. After passing on the 5<sup>th</sup> the town of *Halfaja*, we arrived on the 6<sup>th</sup> at the 15° 37' 10" of north latitude, the point, where the two mighty rivers of the *Soudan* unite to form the still mightier Nile, where the merry *Balir el azrak*, coming down from the Abyssinian Highlands, unites its clear, rapid flowing waters to the yellowish, muddy floods of the lazy *Bahr el abiad*, and after sailing round the neck of land, formed by that union, we landed on the

morning of the 6<sup>th</sup> of March with a threefold el hamdu lillah, at the clay-huts of Khartum, the notorious capital of the Soudan, but of which I must say: „it is better than its reputation.“ Maybe the monsters, which are said to have housed there, were dead and the present generation a better one, I have not the slightest cause for complaint, either of Khartum or its inhabitants! I have remarked no scenes of horror, and as to the behaviour of the Europeans settled there, towards the traveller, I must confess, that they behaved with the utmost civility and cordiality towards me. During my sojourn in that town, which without doubt is one of the most interesting places of Africa, ethnographically considered\*), I was most hospitably received in the house of my dear friend Binder, who did all he could to make my stay there as agreeable as possible. Thanks to him and his official position, Mûsa-Pasha gave me the permission to excavate in the districts under his dominion. „Properly speaking, the permission for excavating could not be granted“ said the letter, „but as the mere copying of stones could harm nobody, the permission should be given as a special favor, but I must positively promise, not to carry away any of the curiosities I discovered; for all officials, throughout the whole Egyptian empire were strictly ordered, to guard carefully the antiquities, and not to allow travellers or inhabitants of the land to excavate or carry away anything, bes el Bey, ma fîs et tâni“ (the Bey only excepted). So far does the powerful arm of the ruler of ancient Egypt Mariette-Bey extend. At the Gebel Barkal and in Meroë, at the Astaboras and Astapus, at places, where his foot has never trodden, and which his eye has never seen, he reigns supreme over temples and tombs. — I can now relate that, without fear of harming my worthy patron: M. Mariette cannot call him to account for the inexact execution of his orders, as Mûsa-Pasha has been for three years with the Huriyâts in the gennet en nâim\*\*).

Wishing to profit by this permission as much as possible, I set out for Sôba on the 27<sup>th</sup> of March. Though I could have reached this place easily on the same day, I preferred, not to cross the river before the next day, but to spend the first night at the brick-kilns of Signor Theodoro Evangelisti, who is so famous amongst the Soudanese for his intrepid hunting on the Blue and White Nile. — He had just exchanged his former dangerous profession for the easier and as he asserted much more profitable one of fabricating tiles, and had for this reason settled at this point, not far from Khartum, with his black household. It was very interesting to me to make the acquaintance of this man, as he was the only one who, as an eye-witness, could tell of the last days of the unhappy Adalbert von Barnim, whose death was lamented as much in Africa as in Europe, and whom he had accompanied for a time on his excursion with Dr. Hartmann up the Blue Nile. — Several times he came from his settlement to the other shore to visit me, and it was always his favourite theme to speak of this young man, so distinguished by his personal appearance, his highly cultivated mind and kindness of heart, who, in the very prime of life, was attacked by the worst enemy of the Europeans and died under the palms of Rosières, and at these remembrances tears of sincere regret for his late, dear fellow-traveller, rolled over the sunburnt cheeks of the wild adventurer. —

Early the next morning I crossed the river in a little Mahadie, and found myself among the ruins of Sôba on the 28<sup>th</sup> of March. This rather large village, to which some other neighbouring villages of the same name belong, makes an agreeable impression by its interrupting the uniformity of the wide, desolate plain. Surrounded by Sycamores and groups of mimosa, through which you see the little conical huts peeping out, and all around herds of grazing camels, oxen and goats, it gives, as regards the landscape, a very charming picture. Like most of the places of that part of the country, it is inhabited chiefly by real descendants of the ancient Ethiopians, by some Arabs and Negroes of different tribes, and by individuals of dark-brown and black colour, whose descent, even from their very next paternal and maternal ancestors would be very difficult to define. — What do Champollion, Wilkinson, Lepsius and Brugsch say about this place? that was always the first question I put to myself, when I arrived at a new point of archaeological importance. Of these four gentlemen, the two first did not go farther than Wadi-Halfa, Brugsch has investigated Egypt and the temples immediately above Philae, and Lepsius alone travelled over Ethiopia in its whole extent, as far as its most southerly frontiers; he only has penetrated as far as

this. Twenty years ago on the 18<sup>th</sup> of February 1844 he had been at this place, and perhaps on the same point where I alighted, he had landed then. — I therefore opened his „Letters from Egypt and Ethiopia“ which of course I always carried with me, and read from his „Voyage on the Blue River“ page 160, his remarks upon Sôba as follows: „On the 17<sup>th</sup> of Feb. at noon, we embarked. I sailed with Abeken up the Blue River partly to become acquainted with its character, partly to see the ruins of Sôba and those of Mandera; the other fellow-travellers, who had nothing to do beyond this point, embarked on their return voyage northwards to Meroë, to make drawings of the monuments there.

We landed the following day on the eastern bank, where a large quantity of red bricks, ready for exportation, announced the proximity of the ruins of Sôba. At the present time unburnt tiles only are made throughout the whole country, therefore all ruins of burnt stones must belong to an earlier period. These building-materials are sent in masses from Sôba to Khartum and still farther. We stepped on shore and had scarcely left behind us the first mimosa bushes on the banks, when we saw the hills of dug out bricks, which cover a great plain of perhaps an hour in circumference. Some larger heaps might possibly be remains of the christian churches, which Selim of Assuan (Macrizi) in the 10<sup>th</sup> century, when Sôba was still the capital of Alôa, describes as beautifully ornamented with gold. — They showed us the place, where a stone-lion is said to have been found, which belongs now to Churchid-Pasha at Cairo. Walls or traces of buildings could nowhere be recognized; on the most southerly hill only we found some yellow sandstone-blocks hewn and a low wall; on another heap there were some rough plates of a black, slaty kind of stone. — The environs of Sôba are like the whole land far and wide up to the commencement of the Abyssinian mountains quite flat, and the soil especially in this season, dried up and black, and the vegetation is limited to the riverbanks, farther away there are only isolated trees, which appear more or less frequent.“ So says Dr. Lepsius in his letters upon Sôba, from which it is evident that the two learned travellers only gave this archaeological interesting place a hasty glance, but did not examine it in detail.

Every year the floodgates of the clouds open and accompanied by thunder and lightning, pour down their mighty waters and act as powerful destroyers; — but are there no longer any remains left of that brilliant capital of the primitive christian Alôa? nothing left of the still older Ethiopian town, which stood here before the christian town of Sôba? — This thought occupied my mind as I looked over the numberless heaps of larger and smaller ruins on the vast plain. „Some of the larger ones might possibly be the remains of christian churches“, so said the above-mentioned passage. We will investigate carefully these heaps, may-be one or the other contains ruins of the primitive christian and Ethiopian Sôba. That was my plan, that was my hope. I carried out the plan, and my hope was partially fulfilled.

I spent not less than 38 days in the examination of the ruin-field of Sôba, from the 28<sup>th</sup> of March till the 4<sup>th</sup> of May. Our lovely spring and especially the month of May, celebrated as the blissfull *xxv. Epiphany* in numberless poems, is the very worst in the tropics of Africa. The vast plain around Sôba, which after the rains is like a luxurious garden, was then in the months of April and May, just before the Charif, (the tropical rainy season is so called by the Soudanese) everywhere a barren, desolate heath, parched by the burning sun, on which tree and bush, man and beast languish for the reviving element. — Much I could tell of my stay at this place, of the terribly fiery glance of Helios by day and the refreshing coolness of the night, of my intercourse with the sons of the plain of Alôa, amongst whom I lived in one of the Tôqûls of the village, — much too of the hospitality of Schey el beled, the same man from whom Dr. Lepsius obtained an alabaster-tablet, covered with Sobaïtic writing, and how I accidentally got hold of some pieces broken of this very tablet; — much I could tell of my excursions southwards and eastwards in the neighbourhood and still further, and how, on returning once from such a trip, I was most agreeably surprised by the visit of two men, whom I had long admired, Captain Speke and his faithful companion Grant, who, having just then arrived at the capital of the Soudan, came to see me among the ruins of Sôba. Much I could tell of all this, but I must abstain from it and restrict myself to some communications on archaeological results. The first thing I undertook was to clear a ram-sphinx, the head of which was visible above the sand, and which had in its workmanship a striking resemblance to that, which Professor Lepsius transported from its Ethiopian home at the Gebel Barkal to the court of our Egyptian museum. It must have excited the interest of the Pasha of Khartum, for I hear from Dr. Schweinfurth who later, on his botanical expedition to the northeast of Africa visited the Soudan, that the Sobaïtic ram has been transported to the town, where it is installed as guard before the door of the Mudirie. The pedestal exhibited a hieroglyphic inscription, from which unhappily only a few groups were well preserved; it belonged to that bad Ethiopian Egyptian style, of which one cannot make much and presented one of those Ethiopian king's names twice repeated, which we have at present no means of arranging chronologically. A continued research led to the discovery of remains of foundation walls of the old temple, before which this ram-sphinx probably stood with others of the same kind.

\*<sup>o</sup>) In this town, situated so very favourably for commerce at the union of the two main-roads of N. E. Africa, the Bah'r el abiad and the Bah'r el azrak, one encounters, in crossing the market-place: Englishmen, Frenchmen, Italians, Germans, Greeks, Turks, Circassians, Syrians, Armenians, Egyptians, Barâbra, Begah, Nobabs of Kordoufan, Bischarin, Ababdeh, Schukurieh, Abyssinians, Fungi, Gallas, Negroes of Dâr-Fûr and of Taqle, Bari-Schilluk- and Dinkhanegross etc.

\*\*) Mûsa-Pasha especially was accused latterly of despotism, avarice and cruelty, this tried by which the Turkish officer is so often accompanied. To me the deceased has always been very kind, and I wish with a De mortuis nil nisi bene, that he may have succeeded in justifying himself beside the scales of That before the judgment-seat of Osiris.

At another point walls of wellworked sandstone blocks were excavated and remains of edifices of huge, burnt stones, which latter may have belonged to the christian Sôba. These walls were on one place preserved to the height of 8 feet, which made it possible to measure the breadth of the walls and the size of some chambers with their points of entrance and exit on various sides. — On the point of giving up a research, which did not seem likely to be crowned with success, I made a last experiment and in this I was fortunate enough to find the by no means unimportant remains of one of the churches of the primitive christian Sôba, which is supposed to have stood on this spot. The excavation was continued and I soon gained the firm conviction, that I had before me the ruins of a christian church, and on the 5<sup>th</sup> of April, on the holy Easter-morning of the year 1863, I had the happiness of standing on African soil on the steps of an altar, where centuries ago a christian congregation united in offering to the risen Saviour their thanksgivings: „Bless the Lord, O my soul, and all that is within me, bless His holy name!“ — The excavated walls and columns were of sandstone, some of the latter however of blue and red granite, which is the more remarkable as this stone is nowhere to be found in the neighbourhood, and must have been therefore imported from afar for the buildings of Sôba. The remains, brought to light, enabled me easily to recognize the structure as that of the threefold nave of a basilika; the apsis considerably raised was to the S. E. — Unfortunately not one of the columns was preserved in its full height, but I found in rubbish heaps round about, some capitals, probably severed from their shafts by lightening in one of those terrible thunderstorms. As a contribution to the history of christian art, as the only specimen found as yet so far south in Africa of ancient christian architecture, and as a striking monumental proof of the accuracy of the supposition, that exactly on this spot the capital of the once mighty primitive christian Aloá was situated, this discovery may be of some value. I carefully copied the remaining walls, the fragments of columns with their respective bases and capitals, and everything which was in any way remarkable, that is to say as carefully as I could under the fiery beams of the sun; with a temperature often reaching 40° of Réaumur in the shade. The six capitals discovered are of five different forms, the simplest of which is in the form of a cube, with sloping base and rounded edges. Some bear as a sign of primitive christian art the Coptic cross, which is most tastefully applied as an ornament, on one in the midst of the Kymation, on another higher up, with graceful spiral volutes coming down from both sides of it. Another not less tasteful ornament is the palmleaf, rising under the volute and projecting a little beyond it at the upper part. All the columns are plainly polished, without any flutings, and whilst the shaft of the smaller one's comes directly out of the somewhat elevated temple-floor, the four larger columns, those of blue granite, rest upon a base in the form of a cube. — The capitals of the four large columns, including the connecting band beneath the Kymation and the Abacus, which reposes on it, are 2 ft. 1 in. in height, which is rather much in comparison with the thickness of the column itself; the others have only 1 ft. 7 in., 1 ft. 6 in. and 1 ft. 4 in. — I also found three sandstone tablets of good workmanship, the first 3 ft. high, has in the middle a Coptic cross, and the same repeated three times on the projecting border, above, as well as on the right and left side, and each time enclosed on both sides by 3 strokes, — the second 1 ft. 4 in long and 5½ in. high, — the third 1 ft. 7 in. long and 9½ in. high have again the Coptic cross repeated at the four corners and a decoration of several rows of strokes, probably referring in some way to the ritual. A black porphyry-tablet was also found with an ancient Ethiopian inscription of 8 lines, a drinking cup and two vases of burnt clay, a bracelet in the form of a serpent, biting its tail, and a quantity of potsherds, some with coloured decorations of the greatest variety. From the spot I only took with me the Ethiopian inscription of 8 lines; the Pasha himself gave me the permission with a smiling ma lîs („it does not signify“); for the rest, according to my promise, I left everything in its place, and I dare say the present Sobaïtes and the tropical rains will have divided between them the remains brought to light of ancient Sôba\*). Thus much concerning the thirty eight days of my sojourn in the Sobaïtic plain, which is one of the unhealthiest of the whole Soudan, and which made me pay my first tribute to the Soudanese climate. Attacked by one of those dangerous fevers, I received some very painful blows from the scourge of tropical Africa, but of which I fortunately soon recovered. A really infernal heat reigned the whole time, and I give here a specimen of the temperature of that springtime for 5 successive days in the month of April, in the following notes taken in the morning at eight o'clock, at twelve o'clock and in the evening at 11 o'clock. —

1<sup>st</sup> Day. Morning 8 o'clock 18° Réaumur in the shade, 27° in the sun

Noon	12	"	80°	"	"	"	"	46°	"	"
Evening	11	"	27°	"	"	"	"	"	"	"

\* Look at the drawings on the last page but one of this work for the ancient christian basilica, which I discovered among the ruins of Sôba.

2<sup>nd</sup> Day. Morning 8 o'clock 16° Réaumur in the shade, 25 in the sun

Noon	12	"	29°	"	"	"	"	44°	"	"
Evening	11	"	26°	"	"	"	"	"	"	"
3 <sup>rd</sup> Day. Morning	8	"	20°	"	"	"	"	"	"	"
Noon	12	"	31°	"	"	"	"	"	"	"
Evening	11	"	27°	"	"	"	"	"	"	"
4 <sup>th</sup> Day. Morning	8	"	23°	"	"	"	"	"	"	"
Noon	12	"	31°	"	"	"	"	"	"	"
Evening	11	"	25°	"	"	"	"	"	"	"
5 <sup>th</sup> Day. Morning	8	"	24°	"	"	"	"	"	"	"
Noon	12	"	36°	"	"	"	"	"	"	"
Evening	11	"	29°	"	"	"	"	"	"	"

\*)

I left Sôba on the 5<sup>th</sup> of May and remained in Khartum till the 19<sup>th</sup> of the month, to make the different preparations for my long journey back, and again Hr. Binder assisted me in every possible way.

On the morning of the 19<sup>th</sup> of May the seven camels, of which five were destined for the luggage, the 6<sup>th</sup> for me and the 7<sup>th</sup> for my servant, were brought into the court. After the loading, which was performed with the usual tediousness, I said farewell to my dear friend with feelings of the sincerest gratitude for all that he had done for me, and I must confess with some uneasy apprehensions for the future, and accompanied by his best wishes I set out on my way back. — My return journey occupied not less than one year and five months, and unfortunately the worst part of it happened to be in the most horrible season of the year. A refreshing draught of clear water and the luxury of cooling shade are the two things one learns to appreciate most on such a tour, where nothing relieves the body, tortured by the scorching sunbeams and the dustclouds of the burning wind, but a draught of nasty water from the leather bottles at about the same temperature as that of our warm baths. To be obliged to travel on in the tropics during the months of May, June and July is something dreadful, and a ride through the Nubian plains and deserts at this time may well be considered the direct opposite to an excursion for pleasure.

The first task I proposed to myself was a visit to the ruins of the desert of Naga and of Wadi-es-safra, and I intended not to go there by the usual and easier route, down the river from Khartum to Ben-Naga, but by the direct route by land completely through the Schukurieh-plain, because, as far as I know, this tour through the desert has not been undertaken by any European traveller. There was therefore a possibility of enriching in some degree the geography of Africa! — This motive was sufficient to make me choose the latter route and on I went full of hope and confidence, without the least presentiment of the danger, which so soon awaited me. Almost at the very beginning of the tour, I was fated to be attacked by the two worst enemies of the wanderer in the desert. First, the missing of the right road, in consequence of the ignorance of my men, who had before positively assured me that they knew the country well, found us in the midst of a parched, shadowless plain, in the scorching sun without a tent and without water, with death from thirst staring us in the face, — and scarcely rescued from this danger on came the second and no less dreadful enemy, the sunstroke, which struck the Châbir, whom I had lately engaged, dead in the prime of manhood, and laid me on a sick-bed of which I can say nothing but that a pain, bordering on madness raged in my brain, and that I fell into an unconscious state, from which I awoke I cannot tell after what lapse of time, with my frame totally enervated but, thanks to the Almighty, with the full command of my senses. Thus a second time in so short a space, I was rescued from imminent danger; — when I opened my eyes, it seemed as if my gaze had given life to a set of shining bronze-statues, which were grouped around my couch. The dark-brown figures moved, when my eye met theirs and a joyful sâak ya havage, sâak nahardi? (how are you, oh master, how are you to-day?) greeted me, and when I could answer: lissa taib lakin alisen ketir el hamdu lillah! (not yet quite well, but much better, Allah be praised!) the last words were echoed, every lip moved and one after another whispered softly, „el hamdu lillah!“ (Allah be praised). I shall never forget this moment and as long as I live this „el hamdu lillah“ will sound in my ear. — Although the notes I made are rather cursory in consequence of the already mentioned unfavourable circumstances, namely, the dreadful heat and

\* Professor Hartmann gives in the appendix pag. 61—73 of his work: Reise des Freiherrn Adalbert v. Barним durch Nord-Ost-Africa a meteorological diary, which he kept during his travels, and it is evident on comparing the diary with the communicated five days, that it is much hotter in the month of April on the plain of Sôba, than in the month of May on the Gebel Ghûle, which nevertheless is situated 3° more south.

my barely convalescent state, they are still not without some value geographically and will certainly fill up a blank in the maps of Africa. I shall therefore as soon as possible publish in an essay by itself this part of my expedition:<sup>a</sup> The tour across the Schukurieh-plain from Bûri, over Ben-Naga, Wadi-es-safr and En-Naga to Schendi, and my sojourn in the temple-ruins there from the 19<sup>th</sup> of May till the 15<sup>th</sup> of June 1863.<sup>a</sup> I therefore abstain from further details concerning this part of my tour and go on with my journey from Schendi. My original intention was to go from there on the other side of the river through the desert of Gilif to the ruins of the Gebel-Barkal, and then down the river till Wadi-Halfa. Had I had a trustworthy servant who could be depended upon, I should have executed this plan, however pecuniary motives might oblige my giving up that far more expensive route. But it was unfortunately soon evident that the servant I had engaged in Khartum, a Negro educated by the Catholic mission, was a totally useless individual for me; his black skin seemed proof against the blessings of Christianity, as I daily had occasion to observe. He was in every respect the very opposite of every Christian virtue, and even his physical constitution rendered him unable to sustain hardships of any kind. I was obliged to dismiss him at Schendi, and though a number of Chadamîn offered their services, I dared not venture on the long, totally unknown road with the very first dunce of an Arab or Nubian, the dimensions of whose stupidity I had not yet fathomed.

I was therefore obliged to remain on the east-side of the Nile and to take again the road by Muchârif through the great Nubian desert, so awful in the summertime. It was doubly hard for me to give up the monuments of the west, for having in my possession a letter of recommendation from the governor Mûsa-Pasha, in spite of the „privilege exclusif“ of my esteemed colleague Mariette I was at liberty in the capital of the warlike Pianchi at Gebel-Barkal and further down, to free any of the entirely or half hidden inscriptions from the dust and rubbish that covered them<sup>b</sup>). But it was not to be, and I endeavoured to console myself in good Arabic with a „ma lis in sallah et-tani nôva“ (Never mind! another time if it is God's will!). The short tour from Schendi to Begeraueh was soon accomplished; in the neighbourhood of the latter place are the pyramids of Meroë, and in wandering over the field of pyramids I was soon convinced, that it was not necessary to dedicate much time to the utterly ruinous tombs of the Ethiopian kings, which were moreover deficient in inscriptions.

About 150 pyramids, not one of which is entirely preserved but on the contrary for the most part are ruined to the very fundament, are distributed over the plain in three groups, and the whole, backed by the mountainchain of Gebel el Qâli presents quite a picturesque landscape. With perspiration pouring from my whole body, I dragged myself from one group to another, crawled up upon one of the pyramids with great difficulty and with still more difficulty down, offered my Salâm to the divine triad: Osiris, Isis and Nephtis, to the celebrated queen Kandake<sup>c</sup>), and to his majesty Ergamenes as I came to their royal scutcheons, and was delighted to be allowed to enter the mausoleum of the Ethiopian princess, ransacked by Ferlini, and thought with pleasure of her graceful figure and her gracious look at Naga, when I smoked there my afternoon schibug in her illustrious society, — read the few of hieroglyphical texts, which I found in the fore-chambers and endeavoured to write some notes on a sheet of paper, which was totally soaked through with the drops of perspiration falling from my brow, but — „a burnt child dreads the fire“ and remembering the Schukurieh-plain, I sought as much as possible to rest for a time in the shade; for it was the end of June and the pyramids of Meroë are 100 miles south of the tropics. — Speaking of Meroë I cannot help relating a little anecdote which I heard from one of the present Meroïtes, and which is evidently based on a faint recollection of the two travellers Lepsius and Ferlini. Tradition has combined the undertakings of both and as the remembrance of the first seems to have been more vivid, the whole is ascribed to him. „Long, long ago, so said the narrator, with an infinitely long drawl on the à in semâ — — — n\*\*\*“ A Frankish treasure-seeker had been here with many, many man, a ragl kebir, keh — — — r se el Sultân (a great lord, as great as the sultan) — and again he remained immensely long on the à kebir, and indulged in a for me not very

flattering comparison of my boat with the ships of his hero — Havage Lepsius, a man who knew every thing, he had a large sheet of paper on which all towns and villages of the whole earth were marked in the proximity of which subterranean treasures were hidden, and he had with him so many writings and pictures in which all was specified, that twenty camels were not sufficient to carry them. He had also dug in these ruins for treasures and had indeed found in a small, subterranean chamber a great quantity of golden earrings and necklaces, bracelets and noserings, many precious stones and a whole chamber full of golden geese, chickens and pigeons, one could not count how many, and ever so many silver water-bottles, coffee-cups and salvers<sup>d</sup> — here the narrator described naively his Qullah, which he handed me to drink with an anien (your health), and the small Arabian coffee-cups (fingân) with the saucer (zerf) belonging to it and his sinnieh, as if it were a matter of course that this kind of plate was already used in the times of the old Ethiopian kings. — „But the Mudir of Muchârif, who is a sharp fellow for the finding out of anybody's possessing a piaster, soon got scent of the valuable discovery and in consequence suddenly came to share the booty with the Frank. Havage Lepsius received him very kindly and answered, when he communicated his wishes over a cup of coffee and a schibug, that he, the Mudir was welcome to take whatsoever he liked best, but as he alone had not to dispose of the discovered treasures, his lordship must please to negotiate with the Afrit (the ghost) who guarded the treasures below, and if he wished he would accompany him at midnight into the subterranean chamber. — But this speech so frightened the Mudir, that he quickly rose and departed on the spot from Begeraueh. — The other day Havage Lepsius had his treasures well packed up in boxes and transported to the other bank, gave a good bakšiš to the men who had excavated, and was gone. 200 camels the shech was obliged to provide, in order to carry the treasures through the desert of Gilif to Gebel-Barkal, and the natives there say that he departed with 2000 camels, because he found ever so much more. At the present day one can hear at night the howlings of the Afrit, robbed by Havage Lepsius.<sup>e</sup> This is the legend of the Frankish treasure-seeker Lepsius and the Afrit of the pyramid of Meroë.

We left our landing-place Begeraueh on the 22<sup>nd</sup> of June and accomplished the tour to Muchârif in two days. We enjoyed a glorious sight at the village of Saqâle, where the majestic river, divided by an island into two arms, unites its waters and is here almost half a German mile broad. We reached this place at noon and landed at night very near the mouth of the Atbara; thence we set out on the second day and it was noon, and the Muëddin was just singing his Adân from the minaret, when we landed near the huts of the capital of Berber. This town, where an Egyptian Bey who acts as Mudir resides, deserves indeed to be called a metropolis of the desert, for about 500,000 nomads, of whom perhaps 200,000 belong to the two great tribes of the Ababdeh and Bisharîn, are bound to pay tribute to the Mudir of Muchârif. — The great nomad sheik Chalifa, who as well as the Mudir has a temporary residence here, reigns over all these free sons of the desert and steppes, who form a striking contrast to the miserable Fellahs of Egypt from their truly beautiful and classical build and frequently pleasing and expressive physiognomies. — Soon after my arrival I made the two unavoidable visits. First I went to the Mudir and then to Chalifa, to whom I presented the letter of recommendation from Mûsa-Pasha, requesting him to provide camels for my journey and I told him, how much I wished to leave Muchârif, if possible the next day. Sheik Chalifa, the ideal of manly beauty with a look of majesty and a remarkable blending of grace and dignity in all his movements, after I had finished the customary schibug, gave me the agreeable information that everything I desired should be at my disposal on the morrow. — The traveller is often obliged to wait 15, 20, or 30 days before he gets the camels necessary for crossing the desert, and in my inmost soul I thanked my friend Mûsa-Pasha for the talisman he had given me, which had produced the miracle of my getting off at once. But the next day it seemed as if the different preparations would never come to an end; Châbr and Gemmalin did not show the slightest inclination to start on this day, which again happened to be a Friday. While they were thus indulging in a thorough „dolce far niente“, the omnipotent prince of the desert, Chalifa himself appeared on the place and one single yallah! „go on!“ from his mouth metamorphosed the whole scene in such a manner, that what during the whole day had been pronounced impossible, was now executed with the utmost rapidity, and in not quite an hour, before sun-set, we were on our road. We formed by chance quite an imposing caravan, about thirty camels, divided amongst three Europeans. My two companions with whom I had met with on the way and with whom I had agreed to join and share expenses during this part of the desert-journey, were a Catholic missionary from the White Nile, the well-known Pater Morlang, and an English physician, who was returning to Europe from his travels through the Soudân, undertaken for the advancement of physical science. Their companionship was a great consolation to me, for I was continually haunted by forebodings, that something disastrous would befall me in the desert. Happy

<sup>a</sup>) As M. Mariette is known to make his discoveries at Gebel-Barkal, for instance the Stèle of Pianchi so interesting as regards history and geography, not at the place itself, but at Cairo, I should not have had to fear any interference from him at a place 200 miles distant.

<sup>b</sup>) I believe it was Geheimrat Dr. Abeku among the European travellers, who first saluted here the Ethiopian queen Kandake. He found in one of the pyramid chambers the scutcheons of this queen engraved, which are communicated by Lepsius in his: Königsbuch, plate LXXI. Nr. 943. — Kantahebi written with a lapis lazuli by the ignorant lapidary, who put the sign ~~heb~~ for ~~heb~~ k, see. Lepsius: „Briefe aus Aegypten und Aethiopien“ p. 204.

<sup>c</sup>) This way of speaking is especially adopted in the Soudân. If I ask e. g. a passer-by: kaman beid min hâne „is it still far from here?“ and he wishes to answer that the place is very far, he expresses this very by resting very long on the last syllable of bei — — — id.

indeed is everyone, who comes off safe and sound after a march through the terrible Atmûr in midsummer. The dark presentiment that oppressed me on leaving Muchérib was fulfilled; — I am indebted to the Samaritan virtues of my two companions for my narrow escape. If they had not especially devoted themselves to me, if they had left me on the road I should have been obliged to remain there, soon to become the prey of vultures and a contribution to the great avenue, through which the caravans wend their way in the summermonths. At Abu-Hammed where, as I mentioned before, the travellers are allowed a longer halt for their rest and refreshment, the demon of the desert played me an evil trick. I was taken ill so severely indeed, that, as I grew worse from hour to hour, the Châbir declared he could not take upon himself the responsibility of conveying a man through the Atmûr, who was as bad as I was at that moment. But Abûna Morlang, who knew well how to silence the scruples of an Arab, told him that he also would stay behind, and that he, the Châbir, would consequently lose the second half of the payment for the camels, which is not made until the arrival of the caravan at its destination, and that likewise the bâkîs would be wanting. This short declaration had the desired effect, he submitted saying: „Allah is great, he will be gracious towards you, in his name we will start tomorrow“; and we really did set out the next day on Saturday the 4<sup>th</sup> of July 1863. The clear, healthy air of the desert as the pater had justly foreseen, had a most favourable influence upon my health, and in this instance also a sudden change of air proved, as is always the case, the best means which can be used, working in fact miracles upon the enfeebled frame. Thanks to the kind help of my two fellow-travellers, I reached the next station; but as long as I live I shall remember these three days journey from Abu-Hammed to the fountains of Murât. Once on the way through the desert during the summermonths, there is no question of advancing slowly and comfortably. Everything is calculated. The beasts of burden do not hold out as in winter, and the water in the leatheren bottles, part of which is consumed by the heat of the sun and the scorching winds, is measured out to every one in scanty portions. So many men, so much water, and forwards, forwards! is the watchword, however weary the traveller may be; no loitering will do, for the life of all depends upon the distance daily accomplished. In 13 nights and 11 days, of which two days and one night must be reckoned for the stay at Muchérib, we traversed, travelling chiefly by night, the long desert-tract of 90 German miles from Muchérib to Qorusko. — At length I was at a place, where I had the certain prospect of being able to undertake some labours in the service of Thoth. In order to begin my work, I did at Qorusko as the Nile does at Abu-Hammed, in full route to the north I turned southwards. — Fare thee well, oh desert, and ye Gods and Pharaohs of ancient Egypt! — A boat was soon hired to convey me to Wadi-Halfa and thence back to Philae. At every point, I had first of all to settle the question: „which is the cheapest?“ This question answered, I put the second: „is it possible to exist in this way?“ and this being answered in the affirmative, the bargain was concluded. Here was again principally a question of cost, which led to a prompt decision. The boat in which I set out for my voyage to the temple-ruins of Nubia was such an original craft, that it really deserves a few words devoted to it. A Reis, who acted as captain, four boat-men and a boy about 10 years old constituted the crew; in the middle of the vessel rose a mast, which had often been mended and to which was fastened a miserable sail. Near the prow was perched as on all Nubian boats, the lady of the house, a black slave, on whom devolved the heavy duty of providing the daily bread for the crew, and at the stern was fastened, in lieu of a cabin, a so-called Rectuba, made of straw-mats patched together, full of holes and about 4 feet high in which one could with difficulty sit upright, knocking one's head continually against the cross-bar, intended to hold together the strawmats through which the storm whistled and raged, till it finally succeeded in pulling them entirely to pieces, and now the passenger was exposed without mercy to storm and sun alike. I should by no means recommend such airy night excursions to those who are subject to colds and rheumatism; for my part, I had so utterly resigned all pretensions to comfort, that relatively my new abode answered all my wants. Though I was sometimes slightly alarmed when the frail craft ran on a rock hidden beneath the waters, whilst the boat-men cried out: „Ja rabb hauen aalei na“, or when I was rolled on my carpet from one side to the other with the uneasy motion of the boat, — nevertheless I could be without fear, for I knew both the helm and sail of the little barge were in safe hands when it darted through the foaming billows between the rocks with the „Allah maana“ of the Reis. The monuments, situated sometimes on the right, sometimes on the left bank of the Nile, which I visited and studied as much as my time permitted, counted from south to north are the following: The monumens near the cataracts of Wadi-Halfa, amongst these the ruins of Shataui and Abahuda\*)

\*) At Abahuda, which my Reis called Bôljenah is a small temple in the rocks, consisting of a hall supported by 4 columns, of which three doors lead into 3 side-rooms. The four-columned hall has at a later period been transformed into a Coptic church, and its walls in consequence dis-

and some minor one's which I only visited cursorily, and the two mountain-temples of Abu-Simbel where I made a much longer stay. I was deeply impressed with this miraculous building; wonder and admiration filled my soul, and when I perceived the four stone giants at the side of the entry, who from their seat have been looking down for perhaps three thousand years on the passing floods of the river, my spirit was transported to the glorious times of that Pharaoh whose picture they represent, that mighty hero, who conceived the gigantic thought of excavating this rock, washed by the floods of the Nile and to make it a temple, destined to relate in pictures and writings his deeds and those of his warriors to after-ages. What a glorious creation of architectural art, what a splendid manifestation of Egyptian genius! the commanding exterior\*) of those magnificent halls is only excelled by the still more imposing interior\*\*), and what a masterly power, what carefulness in the minutest details of the representations, with which the high walls are covered from top to bottom! Wherever the eye falls, the beholder is surprised by some new wonder in this work of art, which has not even been executed by the light of day, but by that of torches. The rich inscriptions of this temple and of the smaller one situated more to the north, furnish the most valuable contributions to ancient Egyptian history, geography and mythology. A remarkable piece of literature in the great temple is a poem, celebrating the happy time of the reign of Ramses, which is carved on a Stele of about 10 ft. high on one of the walls of the hall. We have to do here unquestionably with one of those classic texts of ancient Egypt which, like the poem of the Pentaur, may have existed in various hieroglyphic and hieratic editions. We find on the exterior wall of the Pylone in the temple of Medinet-Habu an almost literal repetition of this poem, relating to one of the successors of the great Ramses, the not less illustrious Rampsinit. Struck by a remark in a letter from the Viscount de Rougé, I carefully compared the two texts, and as I believe this interesting specimen of literature has not as yet been interpreted by any of the Egyptologists, I shall try to give a translation of it, adhering partly to the later and for me more intelligible edition of Medinet-Habu\*\*\*). The inscription begins like all similar texts with a date, and the poem is supposed by the poet to be delivered by the god Ptah himself, who with the two high feathers on his head, is represented in effigy on the upper field of the Stele, before the victorious king.

„In the year 45†), the 13<sup>th</sup> day of the first wintermonth in the reign of his majesty the Sunhorus, the fighter like the bull, the beloved of truth; the lord of panegyrics, like the divine father Ptah-Tunen, the ruler, adorned with the vulture-and the Uräus-diadem; lord of the two lands, providing for Egypt. [Sun rich in righteousness, the chosen of the Sungod], the son of the sun, called into life by the god Ptah, a child of the great goddess Pacht [Ramses, the beloved of Amun, the giver of life††].

The god Ptah-Tunen with the two great feathers between the horns, the father of the gods speaks to his beloved son, the chosen one of his divine body, supremely divine amongst the gods and rich in panegyrics like the god Ptah-Tunen, the king Ramses the giver of life:

„I am thy father, by me are begotten all thy members as divine, I have formed thy shape like the Mondesian God, I have begotten thee lying with thy sublime mother. I, I know it, how thou (deservest) to become worshipped, therefore I made thy name glorious, thou wert born like the rising sun god †††), when he comes forth among the gods, oh king Ramses! The creating and forming gods are in exultation, the nurse who has borne thee, the sublime one, rejoices at the sight of thee. Around thy royal body the glorious and mighty, assemble festively the high goddesses, the great ones from Memphis and the Hathores from Pithom, their hearts rejoice and their hands hold the tambourine amid hymns of homage, when they see thy glorious form. Thou art loved like the majesty of the sun god Ra, the gods and goddesses are praising thy benefits, adoring and sacrificing before thine image. They speak to thee, thou art like our sublime father; the god who begot us, he is like thee, oh king Ramses. At thy sight the heart swells, I

figured by the most horrid images of saints. The hieroglyphic legends say that this sanctuary was dedicated by the last king of the XVIII. dynasty Horus to the Hermapolitic god Thoth.

\*) The four colossal statues of Ramses on the exterior wall of the temple have the gigantic height of 60 ft.; they surpass by 8 ft. the famous Zeus of Phidias which with the base was 52 ft. high.

\*\*) If one measures the cubic surface of this wonderful edifice in its length, breadth and height, one obtains not less than 130,000 cubic-feet, which must have been dug out of the rock and removed through the door, before the artists could begin their labour.

\*\*\*) I published the text of Medinet-Habu in my „Historische Inschriften“ Plate VII—X I. 1—47. The inscription of Abu-Simbel is published in Rossellini's and Lepsius monuments. Vol. VII. Pl. 194.

†) My copy has 45. I could not distinctly read the number of the year on the copy Professor Lepsius had taken in the temple, and which he was kind enough to place at my disposal.

††) These are the official Epitheta ornata in the name of king Ramses II, which occur in all inscriptions concerning him.

†††) The text of Medinet-Habu is: „I formed thy diadem like mine.“ The paragraphs printed in the translation with fat letters, are taken from the text of Medinet-Habu.

grasp thee with my golden arm, I encircle thee with pure life, I fill thee with health and happiness of heart, I mix for thee delight with sweet joy and exulting bliss. I grant, that a divinity like mine, shall dwell within thee. I have proved thee to be perfect, thy heart is *filled* with wisdom, every disposition is eminently good, there is nothing hidden from thee in any way. Should anyone swear in the present time, concerning the past\*), then thou leitest men swear by thy wisdom, oh king Ramses, thou, who art installed as a king of time and a lord of eternity. Thy members are made of bronze, thy bones are of brass, and thine arm is a bough, which reaches to the sky. I give to thee divine honour in thy dominion over the two lands as king of Upper- and Lower-Egypt. I give to thee a great Nile, which fills for thee the two lands with abundance of nourishing food, *pouring out its waters over their fields*. Through thee food comes to every place, over which thou passest. I give rich harvest to feed Egypt, the corn is like the sand on the shore, the barns reach to the skies, and the cornstacks are like mountains. Men exult and praise at the sight of the food of the draughts of fish. Beneath thy feet Egypt has food, blessing is in thy deeds. I give to thee the sky and what is in it, I lead the earth to thee and all that is upon it; the inundation comes to thee with its birds, and Horse<sup>ja</sup>, the goddess of the field, with her harvest. The Fourteen in the picture of Ra are given (thee), and Thoth is with thee on all thy ways (?). If thou openest thy mouth, it is to enrich by thy love, like thy divine *father* Chnum. Thy kingdom revives among numerous victories, as in (the times) of Ra, when he still reigned over Egypt. Oh king Ramses, life-giver, I grant that men shall make the rocks into magnificent and numerous monuments for thee, that for thee the people shall erect all kinds of precious stone-monuments on the roads, in remembrance of thy name. I grant, that they honour thee in all kinds of buildings, that they construct for thee all kinds of halls. Every creature, that walks on two or on four legs, all that fly and flutter, the whole world I charge, to offer her productions to thee. The princes themselves, the great and the petty ones, unanimously glorify thy name, oh king Ramses. Thou hast founded the town of Chennu (Sisiliis), the splendid, for the combat at the frontiers of the land, and the town of Ramses is solid on the earth, like the pillars of the sky. Thy majesty is safe in the palace, for thou hast constructed a wall, in which I have my seat. Thou celebratest in it the panegyrics, which I have decreed, and I, with my own hands, fasten thy crown firm, when thou appearst in the great-house. Men and gods rejoice at thy name, when thou appearst in the panegyrics like me. Thou hast consecrated images of gods, thou hast built their sanctuaries as I ordained, I, the first in the circle of the gods. (Therefore) I give to thee my years in the panegyrics, my reign, my seat, my throne, I fill thy limbs with everlasting life, and am behind thee, protecting thee with a life full of strength and health. I take care of the Egypt, where thou reignest; the land is filled with thy benefits, O king Ramses! I give unto thee strength in the battle; thy sword reigns throughout the earth. I tamed for thee the rebellious hearts of all the *foreigners*, they are put under thy sandals. Each day, on which thou appearst, prisoners are brought to thee, whom thy hand has taken; the princes and the lords of the whole earth are doing homage to thee with their children, their youths are in thy power, thou hast to dispose of them after thy pleasure, oh king Ramses! I grant, that thy power may govern all hearts and thy love dwell in all bodies. I made thy victory extend over the whole earth; thy warcry resounded amongst the rebellious nations, terror of thee made the circuit of the mountains, and the princes trembled at the thought of thee. The firmness of thy majesty rested on their heads, and they came to thee, unanimously to sue for peace, thou, who createst life by thy will, and who killest by thy wish. The whole earth under thy reign takes notice of the throne of Egypt. I grant, that they bring to thee all kinds of jewels, that they manufacture everything for thee plentifully

\*  *em heru pen er saf* says the inscription of Abu-Simbel. Literally: „On this day about yesterday.“ Medinet-Habu has instead:  „the truthballs of the oath.“ The second sign, for which Mess<sup>rs</sup> Birch and J. de Roug<sup>h</sup> have proved the pronunciation *sah<sup>i</sup>*, Birch, Dictionary p. 475 and L. de Rongé, Textes géogr. (Entrerries p. 78), has here perhaps the signification of „truthball“, which led probably to the more general one of „place of meeting“ which M. Brugsch see Rhind. Pap. Nr. 320 compares with the Coptic *cerq* *congregate*, which is certainly right, but I think one must also take into consideration the Coptic *cerq* with the signification of „imprecation, curse, oath“; the truthballs are as well the condemnationballs of the wicked. The assertion of the modern Egyptians, the Arabian *qāhib* „Truly! to be sure!“ recalls singularly the old Egyptian *sah<sup>i</sup>*. — The any  is in this instance evidently confronted with *upka* *jurare*, another striking evidence for the accuracy of the comparison of any with the Coptic *anay* *ius jurandum*, Brugsch's lexicon p. 199. The further use of the sign  *sah<sup>i</sup>* as „ark“ arose perhaps from the above-mentioned signification. — Though I am of opinion, that more one of the new words of the above-named lexicon, driven out by the sword of criticism, will soon be obliged to wander into the realms of Amenta, still, though I had not as yet time for a particular study of this eminent work, I am firmly convinced, that the majority of the significations, for the first time established by the author, will stand the test. As far as I was able to enquire into the texts at my disposal, and to balance the pro and contra, so far am I convinced, that by far the greater part is confirmed by the inscriptions, though much of course will be rejected, and much will be regarded as doubtful.

and well. The upper and the lower land exult under thee, Egypt is secure and is exceedingly glad because of king Ramses. *Should I move from my place, it is to honour thee by an abundance of great victories; (the fame) of thy sword rises up to the sky. The earth is full of joy, and her inhabitants praise thy deeds. The mountains, the waters and the strong-holds of the earth, move to and fro at thy glorious name, when they behold thy command. Thou hast brought the Chetaland in subjection. I put it to their hearts, that the princes themselves should come to thee reverently. When their lords were taken prisoner, they brought all their property as a present unto thy majesty, and their sons and daughters as servants for thy palace, that they might find favour in the heart of king Ramses\*)<sup>4</sup>.* — From here the inscription of Medinet-Habu is almost entirely destroyed, so as to prohibit all further comparisons, I therefore conclude my translation; I should like however to mention the fact, that above and below Abu-Simbel, in the ravines partially covered by the sand of the desert, are whole rows of tombs, which have attracted till now very little attention; the Ethiopic monuments altogether deserve, that an Egyptologist would make them the object of a deeper study, even for the sake of constructing a chronology of the Egyptian monuments. — The places, where I landed on my tour further down the river to the boundaries of Egypt, were the following: The mountain fortress Ibrim, which name is perhaps derived from the word *ram*, with *pa* before it; it is to be translated therefore by „fish-town“, of which was made the Roman *Primis*, and the present Ibrim. Quite on the top of the mountains, which are at this point of considerable height and difficult to climb, are several ruins of Christian churches, which have been partly built with the remains of ancient Egyptian edifices. The inscriptions of the tombs on the declivity of the rock, which I visited, go back to the 18<sup>th</sup> dynasty; kings of the Thutmosis and Amenophis family and Ramses II. are mentioned.

Opposite Ibrim, on the left side of the river in the neighbourhood of Anibe, is a fine, well-preserved tomb of the time of the Ramessides, not large, but rich in interesting mythological and geographical representations and inscriptions. The next place, where I landed after leaving Anibe, was Derr, which is famous for its excellent dates and offers an agreeable abode from its magnificent groves of palm-trees; the inhabitants boast of a mountain-temple, which, it seems, broke down at the very time of its building, and they come in flocks to the shore, as soon as a Frengi-boat arrives, in order to offer their services as guide. As the builder of the temple of Derr, which in its style has much resemblance to the small one of Abu-Simbel, the dedicatory inscriptions on the architraves again make mention of the hero, king Ramses II., who is represented here as at Abu-Simbel, in a battle-picture, accompanied by his lion fighting at his side, and with regard to the inscription explaining the picture, which is placed near the lion: „maasu šasi en hon. f snam zer. u. f. — the lion, accompanying his majesty, tears his enemies to pieces“; I am quite of the opinion of our master Champollion, who remarks in his letters, p. 143: „C'est là que j'ai pu fixer mon opinion sur un fait assez curieux: je veux parler du lion, qui, dans les tableaux d'Ibsamboul et de Derri, accompagne toujours le conquérant égyptien: il s'agissait de savoir, si cet animal était placé là symboliquement pour exprimer la vaillance et la force de Sésostris, ou bien, si ce roi avait réellement, comme le capitain-pacha Hassan et le pacha d'Egypte, un lion apprivoisé, son compagnon fidèle dans les expéditions militaires. Derri décide la question: j'ai lu en effet, au-dessus du lion se jetant sur les Barbares, renversés par Sésostris, l'inscription suivante: le lion, serviteur de sa majesté, mettant en pièces ses ennemis. Cela me semble démontrer, que le lion existait réellement et suivait Ramses dans les batailles.“ In the second part of my *historic inscriptions*. Pl. III., XIV., XVII., LXI, I have given several representations, showing quite clearly, that leopards also used to be tamed, and panthers trained for the royal hunting\*\*). Not far from Derr, near Elesieh, you find the ruins of a temple, in which king Thutmosis III. is mentioned on both sides of the sanctuary and also on other places, and a royal son Amenemop on the exterior wall. The little temple-edifice of Amada near by, reaching also back to the times of Thutmosis, contains a large number of instructive inscriptions, and the masterly workmanship of the representations and hieroglyphs, in part very gaily coloured, make this building one of the finest of the Nile-valley. The temple of Sebua, of which one half stands in the open air, the other half being built into the rock, represents in its still

\* Texts, which form like the „legend of the two brothers“ in the papyrus d'Orbigny, a coherent narrative, do not offer special difficulties for interpretation, considering the present state of science; these are the texts, of which I said, that one is able to interpret them with the greatest accuracy. But inscriptions which, like the one in question, consists of nothing but of loose phrases are, by the ambiguity of some hieroglyphic groups much more difficult to translate, and I dare say that some passages of my translation will need a correction.

\*\*) The little hieroglyphic text, accompanying the representation in Pl. III. in the „Historische Inschriften II.“, means literally translated: „Two living panthers, brought amongst the precious things of the land. They are destined for the service of her majesty“ (it relates to a reigning queen, consequently her majesty). Please to compare also Pl. VI. and Pl. XII. of this work.

existing remains a fair picture of ancient Egyptian temple-architecture. When you arrive you go up a huge flight of stone-steps, and advancing through an avenue of about 200 sphinxes, only 16 of which are at the present day to be found in their respective places, you reach the great gate of Pylones, on each side of which two colossal statues are placed. Through this gate you enter into the first, uncovered fore-court of ten pillars, five on each side, which with the surrounding wall support the roof of the colonade, and through the second into a hall, supported by twelve pillars, which is built immediately against the rock-temple, consisting of six large chambers. The distance from the first Pylon to the last rock-wall, may be about as long as the avenue of sphinxes, and the whole may have a length of about 400 ft. Unfortunately the execution of this spacious building is without taste, hasty and superficial, and it is incomprehensible, how such an imperfect work could date from the happy time of king Rameses. In the temple of Maharraga, the next to the north, probably the old Hierosyecaminor on the boundary of Dodekaschönus, everything indicates a late and apparently unfinished work. The walls are for the greater part broken, and the remaining columns of very coarse workmanship. With the exception of Abu-Simbel, where the well-known lines of the time of Psammetic II. are found on one of the colossal statues of Ramses, Maharraga was the southernmost point, where I found Greek inscriptions engraved on the walls of the temple, but I did not detect hieroglyphs anywhere. Beyond Maharraga near Korte we found the insignificant remains of a small temple, which scarcely deserve a visit, and passing them, we came to Dakkeh, in which one is justified in recognizing the ancient Psalcis, for the situation is evident; in the hieroglyphic inscriptions of the temple the name of the place is P. selk, which one may well translate by „town of scorpions“, moreover, the pot-sherds Gau found here with the soldier's receipts for Cibaria, prove the existence of a Roman camp on this spot. A glance at the ruins convinces you, that you have before you a building, planned and commenced in the loftiest dimensions, prosecuted at different times, but never completed. The large Pylones are entirely preserved, and you may ascend to the roof from within, by means of a stair-case, just as at Philae and Edfu; there is also a splendid view from it, far over the life-giving stream and its verdant banks, behind which the yellow sand of the desert shines from time to time between the rocks, encompassing the cultivated land. As builders of the temple, the Ethiopian king Ergamenes, the Ptolemies Euergetes I., Philopator and Euergetes II. are named, together with the queen Arsinoc III. and the queen mother Berenike II. The emperor Augustus was the last, who added to the temple. Of the next temple of Gerf-Husse in the rock-halls only are preserved, but heaps of ruins before them, some columns and caryatides still erect, and the fragments of the Pylon show plainly, that here also, as at Sebua, a vestibule with a court of columns and a Pylon gate, was annexed to the rockchambers. Whatever is preserved of this temple, of the rockhalls, as well as of the building attached, makes a disagreeable impression by its stumpy, contracted proportions. The extant columns and pillars are deformed and awkward in their dimensions in such a degree, as almost to suggest the thought, that the architect had received an order to furnish a pattern of disgusting forms, and the remaining statues, both sitting and standing, are complete caricatures. The temple is consecrated by Ramses the Great to the god Ptah. One of the shapes, in which the god very frequently appears, is notoriously that of a deformed dwarf, and I presume, that the whole edifice is not by any means executed in such coarse proportions from want of skill, but rather with regard to the destination of the sanctuary and the shape of the god, who was to be worshipped here. The temple remains of Dandur, which follow next, present an unfinished work of the times of the emperors. The edifice is constructed in the same style as several of the earlier temples, with a terrace, an avenue of sphinxes, Pylones, court of columns and temple-house, but nothing is completed. After leaving Dandur, we find in the neighbourhood of Kalabsc heh the important ruins of the ancient Talmis, once the capital of the Blemyers, where, in an inscription of barbarian style, the conqueror Silco boasts: *that he is a king of the Nubians and of all the Ethiopians* (Βασιλεὺς Νοβίων καὶ ἔθνων τῶν Ἀιθίοπων), great, as any king of his time, who, after several fortunate battles against the Blemyers, made himself lord of the land between Talmis and Primitis<sup>4</sup>, with this significant addition: „*For towards the lower land I am a lion, and towards the upper, I am a goat*“; that is, a grim warrior towards the Blemyers, and a mild regent in his own land. (εγώ γάρ εἰς τὰς μέρας ἵστω εὐηγέρτης εἰς τὰς μέρας πριντίς...

The remains of the great temple at Talmis certainly form next to Thebes the largest heaps of ruins in the Nile valley. A tract of not less than 500 ft. in length and 250 ft. in breadth is covered by the piled up, colossal stone-blocks of this gigantic building, which was, as is easy to trace in the still remaining fragments, constructed

<sup>4</sup>) No doubt that Létronne and Franz are right in reading αἴτιος and not αἴτιος, and this latter word changed into Ἀρπη; according to Niebuhr's position. Cf. Corp. inscr. Graec. HI. No. 5072

in the purest proportions. It is certainly a work of architecture, the beginning of which dates back to the best time of Egyptian art, and which was often restored and enlarged under the reign of the Ptolemies and the emperors, but which was left for the greater part uncompleted. Whole walls are quite blank, others only half decorated; here you see a relief, just begun or half finished, there a hieroglyphic legend, sketched on the stone by the lapidary with red outlines. — The neighbouring small rocktemple, called Bēt-el-Wally by the Arabs, is one of the most remarkable monuments of Nubia, although it consists of only three, not even spacious rock-chambers and an almost entirely destroyed vestibule. This memorable temple also is a work of the great Ramses, whose deeds it glorifies in pictures and inscriptions. Gazing at the representations of different animals, such as lions, panthers, antelopes, gazelles, monkeys, giraffes etc., which are led as tributes to the victorious king, the eye is agreeably impressed with the artist's efforts after truth in nature, and with the signal success, with which they are crowned. Of course, there are here and there failures in the drawing, but there is much which reaches the climax of Egyptian art, and almost comes up to the creations of the Thutmosis time. The temple-remains of Tafel, Gertasse, and Debōt, situated on this side of the tropics, still on Nubian soil, are so insignificant, that they are not worth stopping about, and the boat may be permitted to glide past them without regret.

Nearer and nearer we come to the gates of Egypt, and before long, and the dark rock-chaos from which the roar of the Assuan cataract reaches our ear, again appears before us, and again we behold the fresh verdure of the palms in the wild ravine, through which the waters rush, and the lovely island of Philae unfolds itself to our view like an enchanted palace in the legend. The magnificent temples of the great goddess, enveloped with unspeakable grace and bathed in the mild beauty of serene peace, welcome us from afar with their Pylones, soaring in the deep blue sky, imaging forth so truly the spirit's striving after the highest aims of knowledge, and the soul's rising up to heaven on the wings of devotion.

The month of January 1863 I passed this spot on my way to the South, leaving Egypt behind me, and when, after a dangerous journey at the end of August of the same year, I returned to the sanctuary of Isis, when I passed through the lofty Pylones into the fore-courts and columnhalls and entered the inner rooms, consecrated to the gods, the Egyptian temple appeared to me a christian cathedral, in which the „Te Deum laudamus“ sounded solemnly in my ears.

Philae, surrounded by the rushing floods of the Nile, as a hieroglyphic text\*) says literally of the „περικαλλέα νερον“ *„ταῦτα εἰς τοῦ Βασιλέως“* (the delight of king Wogud) of the Arabs of to-day, is now quite uninhabited, which however did not prevent me from settling down there for a longer sojourn. I was much pleased at the arrival of old Abdallah, an inhabitant of the isle of Bigeh, opposite Philae, who I dare say, will be remembered by many a traveller, for his quickly leaving his abode and crossing the river, in order to offer his services. I engaged him forthwith as first body-guard, umbrella-holder, water-carrier etc. etc., and obtained through his mediation two young Barābra from the village of Schelāl as servants. In the company of this trio I passed two months at Philae in order to investigate the monuments, the last days of August, the whole of September and the greater part of the month of October. — The way in which the provisions during my sojourn were procured was curious indeed. After a consultation about the bill of fare with Hassan, who under my auspices became a thorough cook, Abdallah advanced gravely to a projection of the colonade on the quay of the river, opposite Bigeh, and communicated our wishes in his Barābra language or in Arabic, accompanied by lively gesticulations. His call, several times repeated, finally reached the hut of his Fātma, and now the telegram „ma fīs abadēn“ (absolutely nothing) followed as answer, or Fātma herself appeared on the shore, twisted the only garment she could boast of round her head, fastening by this proceeding the mug of milk, the chicken or the eggs she was going to bring us, and swam through the river on a piece of palmwood, which they use in want of a boat. The Barābra in general, but especially those of the Schelāl are intrepid sailors and swimmers. I saw at different times, what I had till then always regarded as a fable, that a mother with her little child on her shoulder and a mug of milk on her head, plunged into the roaring waves of the rapid river on a piece of wood, which she clasped with her feet. — Some will perhaps wonder at my having passed so much time at this island, which has been so often visited and of which so much has already been said. I myself was at first of opinion, that some days would be amply sufficient for the examination of the monuments of Philae, and for taking notes of what is still unknown. But the few days extended to two months, so much I found to do, so rich was the harvest of important, till then unnoticed hieroglyphic

<sup>\*)</sup> Cf. Dümichen: Geogr. Inschr. I. Pl. XI. line I.

inscriptions, which contribute essentially to the department of mythology and geography. After completing my labours at Philae, I left my scanty property in the care of faithful Abdallah, and set out with Hassan for a pilgrimage into the mountains around Assuan and to make a circuit of the different cataract islands. The wandering student has not here as elsewhere in the Nile valley, to direct his attention only to temples erected and consecrated by kings to the gods, and to the carefully executed tombchambers, no, monuments are the cliffs and ravines of the mountains of the shore close by, monuments are the very stones of the more distant desert; the granite-block washed by the waves of the Nile, and the rock-wall wedged to the sand of the desert, they are transformed into monumental memorials. Remembering on this excursion the words of Bunsen: „Take care not to undervalue even the most insignificant monument in the domain of Antiquity“ I collected in the quarries of Syene and in the whirlpools of Krophi and Mophi a great number of rock inscriptions, interesting as regards the calendar and history. After a lapse of ten days I returned to my old Abdallah, this time in a little boat, which I had hired at the rocky island of Scheil for my further journey, because I intended to take the direct water-route from Philae to Assuan, which was about two hours distant, hereby avoiding the tedious transport of the luggage by camels. Accidentally I once more sinned against the old saying: „Venerdi ed marte, non si sposa, non si parla“, for it was Friday the 23<sup>rd</sup> of October, when I said farewell to the lovely island of Isis. The passage through the cataracts of Assuan is not in the least dangerous, if one has an experienced Reis, which is generally the case. I made it three times, twice up and down the river in the steamer and also in the Dahabijeh in company with Mtsa-Pasha, who once came to fetch me from Philae, and the other time brought me back to that place; the third time I made the passage in my little boat down the river; I must confess, it did not appear to me more dangerous than a tour on the Danube from Vienna to Pesth, or an excursion on the Rhine from Cologne to Mayence. The awful dangers of the Assuan cataract, which are described in some travelling reports, belong evidently to those exaggerations, with which ingenious authors season their accounts at the expense of truth; at all events, they must be very nervously constituted, if on this tour their „senses vanish and they are paralyzed with terror.“

On the morning of the 25<sup>th</sup> of October we came to the temple ruins of Kum-Ombo, situated on the right bank of the Nile. The river drives with such force against the east side, that it has already undermined the hill on which the splendid temples of Ombos are built, so much so, that one of the magnificent edifices is almost thrown down. The other, which turns its back on this enemy, is covered up every year more and more by the sand of the desert. Part of the gigantic ruins is suspended on the declivity, and a part is already entombed in the floods of the river. Our boat stopped near an architrave, almost buried by the waters, which presented to the mocking waves its beautifully chiselled inaugural inscription of following purport: „The king of Upper and Lower-Egypt Ptolemy IX., Euergetes II. and his sister, the reigning princess of both lands Kleopatra, and his consort, the reigning princess of both lands Kleopatra, the gods Euergetes, they have erected to their memory to the god Sebak-Ra, the lord of Ombos, this beautiful monument of fine, white sand-stone, as a work of eternal duration.“ When I read this inscription, when I glanced at the temple, already half destroyed by the floods of the Nile, I could not help thinking of what my venerated friend Dr. Parthey says in his „Wanderings through the Valley of the Nile“ when he landed at this place 40 years before me, in the year 1823, and saw with apprehension the still extant but already threatened sanctuary of Ombos. „The foot of the hill, on which the temple is built, so says the above-mentioned work, is already inundated when the water runs high; but even when it is low, the bed of the river comes close to the very declivity, and the outer buildings are threatened by the Nile. As no one seems to consider it his business to dam up the river, it will happen here, as at Gau-el-Kebir, that the whole temple is swallowed up by the floods. In this way the efficacious river, which must be considered indirectly as the creator of these monuments, becomes directly the destroyer, if the industry of man does not bridle it, and the creations, which the Nile has seen arise on its banks, will be forfeited to it in their decay in the course of milleniums.“ Passing by such monuments the wandering student is doubly bound by a sacred duty, to gather into his portfolios whatsoever he is able to secure. There is many another monument in Egypt as well as in Ethiopia, which is doomed, though partly by other destroyers, to a speedy and total annihilation; I am happy in having the inward assurance of having just in such places rescued in the interest of science as much as was possible. This is doubly valuable to me now, because in consequence of the scanty means, I had to dispose of, the acquisition was attended with the greatest difficulty. Fate was propitious in granting me the light of the fullmoon during my sojourn at Ombos and the ruins, so picturesquely situated on the rock-declivity and dipped in the full radiance of her light, fed anew my enthusiasm for the beauties of nature. The splendid temple on high seemed to me a magnificent sarkophagus, lying in state before being

consigned to the tomb; the moon and the stars were the radiant lights around the bier, and the ghostlike figures of the gods and of the kings on the walls represented the gravely, solemn funeral guests; the river, close at its feet was the tomb, destined to receive it, and the rushing of the waves its funeral-dirge. — One must be very careful at night in the valley of the Nile on account of the little venomous serpents, that come out from every nook, they obliged me sooner than I intended to quit the sight of the mournfully beautiful picture, and to seek my couch on the Dahabijeh. — The next place to the north of Ombos where I stopped, was at the ancient quarries of Silsilia, to whose examination I now gave one day, and again several days on coming from Edfu. I had no longer any peace of mind, I longed to come to the best preserved and most instructive of all Egyptian temples, to the glorious sanctuary of Horus of Apollinopolis magna. As in the palace of Isis at Philae, I also here took up my abode in one of the chambers on the roof of the temple-building, which was my residence for full three months, November, December of the year 1863 and the month of January of 1864. —

During these three months I copied generally eight hours every day from the temple-walls, collected hundreds of interesting and instructive inscriptions\*), and was nevertheless obliged to confess, that I did not obtain possession of the thousandth part of that, which was worthy of being copied. From my abode here, I made, as I used to do at Philae, some excursions in the Apollinopolites. First I visited the mountains on this side close by, then I went for some days to the ruins of the ancient Eileithyia with its tombs on the other side of the river, the El-Kâb of to-day, and to the temple of Redesieh, situated in the desert about a day's march thence. I also preferred visiting from this point Esneh, which was not very far off, in order to prevent a fresh delay on my further tour. I hired a tolerable horse from Shez-el-beled, my servant procured a humâr sâdâd for his own use, and we trotted gaily towards Esneh on one of the Christmass-holidays. On the way we stopped a short time at Kum-el-almar, the ruins of the ancient Hieraconpolis, gained our place of destination at night, and after my having freed the Humâr of some travellers, too heavily encumbered with lice, by dispatching them per Kurbaq into the open air, to the great satisfaction of the other bed-fellows, we laid down for the night, I beside my horse and Hassan by his donkey. One of the fellows, an old Shez from the Schelâl, whom I knew at Assuan, approached me after this execution and expressed his thanks in the following words: „Who could be without lice in this country, we all have them! Thou hast lice and I have lice, that is not to be helped here. But by the side of these two swine, whom thou hast whipped out of doors to the gratification of everybody, by the side of these two heaps of dirt, whose father is a dog and whose mother is a bitch\*\*), one might lose — God protect us from the stoned Satan! — all one's blood in one night.“ Such is life in an hôtel in Upper-Egypt, such the companions, with whom you must associate. The next day and the following three I worked in the temple, and on the fifth we returned to Edfu. —

Immediately after I had met with the Viscount de Rougé and his travelling-suite, I was one day, it was the 30<sup>th</sup> of January, most agreeably surprised by the visit of the amiable protector of all Prussian subjects in the Nile-valley, the consul-general Theremin. He undertook an excursion to Assuan, in order to convince himself of the more or less comfortable condition of his protégés in Upper-Egypt, for which purpose His Highness the Viceroy had placed a steamer at his disposal. The offer Herr Theremin made me of taking me, my servant\*\*\*) and my baggage, on his return from Assuan to my next station Thebes, was most favourable for the prosecution of my journey and one which I accepted thankfully, and thus I once again advanced quickly and comfortably, a striking contrast to my general mode of travelling. If, as was generally the case with me, one has constantly to struggle with material calamities, one is doubly touched by such kindness and remembers it with deep thankfulness. On Thursday the 24<sup>th</sup> of February we started at noon from Edfu, and already the next day about the same time the steamer stopped at LuqSOR. I was hospitably received for the first few days in the house of the Austrian consular agent Herr Rühl, and I employed the time in a cursory inspection of the numerous temple palaces and monuments, the remains of the ancient residence of the Pharaohs, bounded at the present day by the four villages of Karnak,

\*) A part of the treasures collected here, I have already put into the hands of my colleagues. On the 113 Fol. Plates of the first volume of my „Altägyptische Tempelinschriften“ I only give texts from Edfu. I communicated all the receipts from the laboratory of Apollinopolis in the appendix of the second volume of my „Geographische Inschriften“, the temple of Edfu furnished likewise rich contributions to the first part of this work.

\*\*) These are the common Epithets orania in the colloquial language of quarreling Arabs, and their use is so current, that it often happens that an angry father says to his son: „Thou son of a dog, may God damn your father!“ My often being forced to live with such company in these realms of dirt „par excellence“, was one of the most terrible plagues, which at times almost drove me to despair.

\*\*\*) After our arrival at Thebes my servant returned to his native village, as unfortunately I was often obliged to change my servants at each station.

Qurnah, Luqsor and Medinet-Habu on the east and west side of the river, and which are distributed over the plain in the circumference of about a mile. After this reconnoitering I made my plan for the different places. I first went to the west-side, and as on the heights of Shez-Abd-el Qurnah the so-called Bêt-Lepsius, which can be seen from a great distance, seemed to offer an acceptable abode, I directed my steps thither, with the intention of settling down there for some time. But the twenty years which had rolled over it, without the walls having been repaired by anyone, made this house such a desolate ruin, that notwithstanding the veneration I felt for the former residence of my revered teacher, I was not able to stay there longer than one night. Wild dogs, jackals, owls and bats are now the common proprietors, and I was not inclined to fight with them for a few dilapidated claywalls, which could not protect me from the cold by night nor from the sunbeams by day. I therefore changed my quarters the next morning and removed to the „English house“ (bêt-Inglesi)\*, situated also on the declivity of Qurnah, somewhat below the former. As this house was all I wanted, I settled down in it and undertook from here my daily wanderings to the wide ruin-field of western Thebes. I gave eight days to the inspection of the palace of Osymandias to the right and to the temple of Sethos to the left side, and for about three weeks I went through a study of the different private tombs of Qurnah and of the Assasif, which was a regular trial by its seldom permitting me during my labours, to occupy that position, which distinguishes man from the beast, the upright one. „Lust und Liebe zum Dinge, macht Müh‘ und Arbeit geringe“, (Have soul and heart in a thing, and you will not think much of the trouble) this is especially true as regards the copying of tombs; — e.g. that of the priest of Amon, Neferhotep\*\* (some parts of which I have already published) which could only be done by lying on the back or crawling on the belly. But to this Troglodyte life in Qurnah, to this rummaging and creeping into chambers and corridors partially or totally filled up, I am indebted for a great number of the most interesting notes. From Shez-Abd-el-Qurnah I went to the temple of Medinet-Habu, where I established my domicile for four weeks in the north colonade of the first court of columns, at the foot of glorious Ramsinit. During my stay at this giant building I made a collection of historical and calendar inscriptions, which surpassed all my expectations. I mention for example the great calendar on the outer wall of the temple, unhappily so incorrect in some of its calculations, an inscription which, if I am not mistaken, covers a space of 150 ft. in length and 15 ft. in height on the templewall. To be able to copy it in its whole extent, I was obliged to take the liberty of clearing away here and there an adjacent rubbish-heap, but conscientiously I restored the old status quo, so that the director of the excavations should not be disagreeably impressed with the breach, made without his permission. I am sure nobody will blame me that, at the sight of the half covered calendar, I could not long endure the pain of Tantalus, and as I only put aside for a time some rubbish, which hindered my copying, but did not absolutely excavate anything, nobody will reproach me with having encroached upon the rights of Mariette-Bey\*\*\*.

I next worked in the little temple-building quite near, which was founded by the Thutmosis family, and in which you can easily trace in the extant inscriptions the restoration and enlargements, undertaken in the course of centuries by kings of the different dynasties through a period of almost 2000 years. It was founded in the 16th century B. C., and the following kings are named in the temple: Thutmosis I, II, III, and the royal consort Mi-t-ra Ha-t-šep̄t) and as reigning queen with the name of Ra-ma-ka Amonyuamt Haš-ep-tu, the same, who fitted out the naval expedition to Arabia, which is mentioned on the plates of this work. Restorations were also effected under the last king of this dynasty Hor em heb and under Sethos I, and his successors Ramses the great and Menephthes. The building of the temple was also continued under the king

\*) In the picture of the „Necropolis of Thebes“, which Dr. Birch gives Plate I. of his „Rhind-Papyri“ the house, called by the Arabs „bêt-Inglesi“ forms the fore-ground, whilst „bêt-Lepsius“ is situated above the former, a little more south.

\*\*) I published the calendar texts from the tomb of Neferhotep on the four double plates 35-38 of my „Altägyptische Kalenderschriften.“ The upper part of Pl. 31 and the last plate of this work are also taken from this tomb, and the rest of the representations and inscriptions I copied there, found a place in the second part of my „Historische Inschriften.“

\*\*\*) I published the calendar of Medinet-Habu, so far as I was able to copy it, on the first 34 plates of my „Kalender-Inschriften.“ — Either the space on the templewall did not permit the completing of the calendar, or the end is still to be found on one of the walls covered by rubbish.

†) According to an article in the December number of the Zeitschrift für Ägyptische Sprache, Professor Brugsch is inclined to see in the „Ha t. šep. tu“ of the inscriptions the undefined name Mis̄ep̄a; (šep̄ = szp̄). But in order to make this probable, we had better not read Ha. t. šep. tu, like M. Brugsch (cf. Zeitschrift 1867, pag. 98), but we must take the different signs in the scutcheon of the queen in the following order: Ha. t Mis̄ep̄a, the princess Mis̄ep̄a. It is very probable that from the reading Mis̄ep̄a arose Mašep̄a. If it were admissible to derive from the first scutcheon the name of the lists, it would be easy to explain the Mašep̄a likewise from Mašafrā, if you give to the one sign the pronunciation of chaff, which it unquestionably has besides ka, as Mr. Le Page Renouf has proved in the Zeitschrift 1866 p. 38. The transition of  $\chi$  in  $\varsigma$  is very common, as e.g. the name of king Ghafu is rendered by: Szep̄.

Amen rameses (with the addition „Lord of Thebaïs“), who is confronted to the „Amenrā“ of the lists, and under Ramses III. Besides these the priest-king Pinotem, the son of Pianzi, the Amon priestess Amenartes\* of the XXIV. dynasty and the contemporary of Sanherib the Ethiopian king Taharqa are mentioned. Of the XXVI. dynasty we find mentioned Psammetich and his consort Nitocris, besides king Hakar of the XXIX. dynasty and the last king of the XXX. dynasty Nectanebus II. Among the Ptolemies, the following effected considerable restorations and enlargements: Ptolemy IX., Euergetes II., with his consort Kleopatra and Ptolemy X. Philometor Soter; and of the empire, emperor Antoninus\*\* is mentioned. The collection of inscriptions I made in the different rooms of this sanctuary is not inconsiderable. — After leaving Medinet-Habu and having worked some days in the Ptolemy-temple of Dér el medînâh and in the tombs of the queens, bibâñ à sultanât, I went to the terrace-temple of Dér el bahâ’erî, situated in the northern Assasif, where I fixed my domicile in one of the open halls. The book before you, and the II. part of my „Historische Inschriften“ may testify to my labours in this Egyptian temple, which is as regards the exquisite workmanship of its mural sculptures without doubt the most beautiful of all. A somewhat inconvenient but direct road leads across the adjacent mountains to the tombs of the kings in the mountain-valley beyond. „The way to the tombs of the kings, which lie in the valley on the further declivity of the Lybian mountainchain“, says Professor Brugsch in the report of his travels in Egypt, which always claimed my warmest interest, can be made by different paths. The longest but easiest is the one near the temple of Seti I. of Qurnah, leading in a curve northward to the long shafts of the famous and remarkable tombs. A shorter but rather steep way leads from the northern Assasif across the ridge of the mountainchain, so that you can see from the narrow path on high the mighty, quadrangular openings yawning like the jaws of hell. You may choose one way or the other, both leave behind an awful impression of the region of the royal dead. Brown rockmasses, looking as if they were burnt by the sun, with distinct traces of ancient water-drains and covered by crumbled stones, form in the most curious shapes the valley of the royal tombs, where no green stalk is to be seen, where no animal tarries, and where even one is seldom disturbed from one’s dreams by the scream of an eagle, floating in the ether blue. Here everything dies, and death is the watchword in this silent valley, where a gigantic nature wrought her work of creation amidst the wild play of the elements. A spot, more awful than this, Egypt’s kings could never have chosen for their eternal rest. It seems indeed, as if here the gates of the nether-world opened, as if the realm of Amenta had here its beginning.<sup>4</sup> There many a time, my soul filled with such impressions, I looked down upon the craggy, awfully beautiful valley of death, when, after completing my studies in the halls of Thutmosis, I made my way each morning for ten successive days to the tombs of the kings, along the road „from the northern Assasif across the ridge of the mountainchain“, and returned at evening by the same way to my terrace.

Dér el bahâ’erî was the last station on the westside, and I now directed my steps to the monuments on the opposite side, to the temple-palaces of the ancient metropolis, which are bordered by the two villages of Karnak and Luqsor. I settled down in one of the halls of the great temple of Karnak, made daily excursions to the long line of monuments of eastern Thebes, and strove to collect as many hieroglyphic inscriptions as I possibly could from the still extant Pylones, from walls, columns and architraves and from stone blocks, which had tumbled down\*\*\*.

\*) The dignity of the Amonpriestesses in the Egyptian royal families, the title  neter tuau en Amon“ divine adoratrice d’Amon“ has lately furnished M. J. de Rougé in his „Textes géographiques du temple d’Edjou“ with a subject for an interesting investigation. See the valuable explanations of the above-mentioned author in the „Revue archéologique“, Tome Phénix p. 59-63.

\*\*) As to the time of government of the different, above-mentioned sovereigns, see Lepsius Königsnach, Brugsch Historie d’Egypt. Lieblein, Aegyptische Chronologie und Unger Chronologie des Manetho. In the chronological researches of Professor Lauth: „Manetho and the Turin Royal Papyrus“, only the first half of the Egyptian dynasties is spoken of. It is highly desirable that the academician of Munich, who is so versed in all classics, bearing reference to Egypt, might soon find time to work at the second half of the dynasties of Manetho, about which the materials to be found in the monuments are so abundant.

\*\*\*) One of the texts, I copied at Karnak, is the inscription, which I published under the following title: „Report from Karnak of the victory in the combat of the Egyptians in the XIV. century before our era against the Libyans and their allies, the inhabitants of the coast and of the isles of the Mediterranean.“ I hear, that the viscount de Rongé is exceedingly angry with my having dared to copy and to publish an inscription, from which he has caused the rubbish to be in part removed. — I take the liberty of saying in reply, that I did with this inscription, what I did with the others, I copied it simply like every one, which I deemed worth of copying, and I hastened to publish it on account of its high, historical interest. It is very natural indeed, that a collector of inscriptions profits in this way by the removal of a rubbish-heap, even if this removal was caused by another. If M. de Rongé wished to be guarded from it, he ought to have filled the hole up again, or asked Mariette-Bey for one of his inscription-guardians, or fixed a warning perhaps to the following effect: All travellers are strictly forbidden to creep into this hole, which the Viscount de Rongé has had made. —

In consequence of my going from Edfu to Thebes in the steamer of the consul-general Thremmin, I missed the ruins of Hermontis; I made therefore, before leaving Thebes, an excursion of several days to Erment, which was not far distant. On my return thence I began to think seriously of continuing my journey, for more than three months had elapsed since my arrival at Luqṣor. From the 3<sup>d</sup> of February till the 15<sup>th</sup> of May I stayed at the monuments of eastern and western Thebes, and it was indeed high time to advance a little further. Unfortunately I did not find a single boat in the harbour of Luqṣor going north, accordingly, if I did not feel inclined to prolong my stay indefinitely, necessity obliged me to go by land. I therefore hired at Qurnah a horse to ride to my next station, the temple of Dendera, and procured some camels and asses for the baggage and my two servants. Negotiating with the owners about the price, and the loading of the camels again took up much time, so that we started rather late on the 15<sup>th</sup> from Qurnah, and did not gain our place of destination before the afternoon of the following day. —

The beautiful temple of Dendera, situated on the border of the desert, surrounded by rubbish-heaps from the dilapidated Fellakim dwellings and projecting proudly like a truly divine work of the past over the desolate dirthuts of the present, the magnificent sanctuary of the Tentyritian Hathor, the origin of which by no means falls into the late Ptolemaic-Roman time, as has been hitherto asserted, but dates back to the oldest dynasties, is not only one of the most beautiful edifices of ancient Egypt, but one of the noblest creations of architectural art altogether, and as regards the abundance of its valuable mural pictures and hieroglyphs, though they are not executed with that perfection, which distinguished the time of Thutmosis, nevertheless merit high praise, for, with the exception of some incorrect and bad work, as e.g. in some chambers of the upper story, they are for the most part executed in a pleasing style in the most beautiful symmetry and with a care in the minutest details, which delights the eye from the constant harmony of the whole and of the different parts, and excites our admiration by the variety of the composition, everywhere prominent in spite of the prescribed forms. This is the opinion I formed from a thorough study of the temple of Dendera during my three months stay there, an opinion which certainly does not agree with that of Champollion. I am without doubt one of the most devout followers and one of the sincerest admirers of the great founder of our science, but I do not belong to those, who think every one of his assertions an indisputable truth. As I should not like to subscribe to several of his propositions, neither can I agree with him in his opinion upon Dendera.

Among the inscriptions I was so happy to find in one of the secret corridors in the interior of the hollow templewall, and which, in consequence of their high interest, I published in the month of June 1865, directly after my return under the title: „Baukunde der Tempelanlagen von Dendera“, I found two texts\*) of which one literally translated says: „The great edifice founded at Dendera is a monumental restoration, undertaken by Thutmosis III as has been discovered in an old writing of the time of king Chufu.“ Consequently a restoration, undertaken in the XVI. century before our era, after an old plan from the times of the pyramid builder Chufu, in the fourth millennium before Christ. And as for the discovery of this very old document, which was written on a „hi ubex ent ar“ — „on a goat's skin“, and the original composition of which is placed in the pre-historic time, in the time of the „Sau-Hor“ — „successors of Horus, it is said in another place that „It was found in the interior of a brickwall of the South-house in the time of king Phōps.“ A similar building record on the very monument itself, we cannot produce from any Egyptian temple. — M. Chabas\*\*) who must be mentioned as one of the most deserving amongst the promoters of our science on account of a number of excellent works, has spoken particularly of the two above-mentioned passages in an article in the „Zeitschrift für Aegyptische Sprache“, entitled „Sur l'Antiquité de Dendera“ and has

\*) Cf. Baukunde Plate XVI., a. b. and Pl. XV. Line 35—40, also page 15—19.

\*\*) The most important work of M. Chabas is the interpretation of the Papyrus Anastasi No. 1, which he published with the cooperation of an English scholar, Mr. Goodwin, under the title „Voyage d'un Egyptien.“ In this book of more than 400 printed pages large quarto, the first admirable attempt is made to give a successive translation and particular interpretation of the whole papyrus, which offers great difficulties. The author, who is so highly gifted in the study of ancient Egypt, who dedicates his faithful services to science with a zeal, which nothing dampens, and who is disengaged from the prosecution of his calling by no proscription, by no obstacle, has presented us in his „Voyage d'un Egyptien“ with a work, of which I think an impartial critic can only speak with the greatest praise, and I am therefore utterly unable to agree with the criticism this work has met with in the „Revue critique.“ — At the moment I am writing this, I receive the spirited reply, which M. Chabas makes to this criticism in his „Réponse à la critique.“ For the very first time I find myself disagreeing with the views of my esteemed colleague as regards the main theme. In spite of his assertions I must maintain what I said before of the „Hieroglyphic-Demotic dictionary“, which is: that this work, published by one of the greatest philologists of our time, will need of course some corrections here and there, but that among all the works in the sphere of Egyptology, which have appeared till now and which are dedicated exclusively to etymological enquiries, it is the most remarkable enterprise and one by means of which our science has made a truly gigantic stride.

pointed out their great importance. Dr. Birch has thought them worthy, on account of their historical interest, of admission into his „Selected Egyptian texts“ one under No. II. „Inscription at Dendera, mentioning Cheops“ (Fourth Dynasty), the other under No. III. „Inscription at Dendera mentioning Phōps“ (Sixth Dynasty); also E. and J. de Rougé, Goodwin, Pleyte and Lauth laid stress upon the importance of this monumental document. — I also published a large collection of inscriptions, which I copied at Dendera in the second part of my temple-inscriptions: „Weihinschriften aus dem Hathortempel von Dendera“; they refer particularly to the foundation, enlargement and ornamentation of this sanctuary, to the names and destination of its various halls, chambers and corridors, to the adoration of the great Hathor of Tentyra and her circle of divinities, to the titles and dignities of the different officiating priests and priestesses. The four side-walls of the two great covered stairs for processions, which lead to the roof of the temple, or rather the two stair-cases, I have given in their full extent in Pl. LXXIII.—CXVI. of my „Altägyptische Kalenderinschriften“ and in Pl. LIV. —LXVII. of the same work, a number of texts from the crypt of the temple and from some of the secret corridors. The temple of Dendera has also furnished rich material to the two volumes of my „Geographische Inschriften.“ —

On the 1<sup>st</sup> of August, after I had copied the great Osiris-text\*) in one of the chambers of the upper story, I said with a heavy heart „haec hactenus“ and farewell to the walls of the temple, whose treasures I felt were inexhaustible for me, packed up my few goods and removed to the town of Qineh, situated on the other bank of the river. — Although the dog-days, which for the second time on my journey overtook me, are by no means a favourable season for a desert-tour in Upper-Egypt, I could not help making an excursion from Qineh on the common caravan-road to the ancient quarries in the mountains of Hamamat, which was a three day's march through the desert, and where, as innumerable inscriptions on the rocks assert, already in the third millennium B. C. and up to the Ptolemaic-Roman period, the breccia verde for the statues of gods and kings was fetched. —

Once on the way, I could not abstain from prolonging my excursion to the coast of the Red Sea. I was so fortunate here, that is to say I imagined I was so fortunate, as to stand on the spot, where thousands of years ago Egyptian sailors, coming home from distant lands, welcomed their native shore, where, loaded with the treasures of Arabia, of Ethiopia and Asia, the fleet landed which stood under the special protection of Hathor, and all this at a time of which we have not the slightest authentic tidings as regards other nations, at a time, the history of which is recorded to us by Egyptian monuments alone. — I looked for them in vain at the place in question, in vain I endeavoured to find in the sand traces of ancient grandeur. Where was she, the famous port-town of which the still existing walls of Thebes speak? The doom of Memphis and Tentyra, of Tyros and Carthage had also fallen upon her. Where once the presents and tributes of Asiatic princes were landed, destined for a Thutmosis and Rampsinit, there now the foaming billows of the sea dashed against the coral-reefs of a desolate strand, and in place of the far-famed port-town, in which Egyptian and Phoenician merchants exchanged their wares, stood now some miserable Arab huts.

On my return to Qineh I hired a boat to go to Bélynah, from which place it is very easy to gain at the ruins of Abydos in the neighbourhood of the village of Arabat el Medfūne. I worked in the two temples for the space of a fortnight, made some excursions into the neighbourhood and continued my journey at first by land till Girgeh. The uninterrupted hardships of the last year, the exertions I had made in pursuit of my studies, had entirely undermined my strength. The resolution was hard enough, but I was nevertheless forced to give up my labours. Thus the temple of Abydos was my last station; I only visited, without delaying my journey, the other archaeological points of importance on the route down the river to Cairo. These were the rock tombs of the ancient Lyconpolis in the neighbourhood of the present Siut, and the interesting valley of Amarna, Za'ufet el Meitin and the tombs of Beni-Hassan. Thence I continued my journey without interruption, and on the 18<sup>th</sup> of September 1864 the boatmen of our ship sang the Sur en nebbi fil medineh, „Invoke the prophet in his capital“; — my journey was ended, we entered the harbour of Bulaq.

As the state of my health did not permit my returning immediately to Europe, I resolved to pass the winter at Cairo. — Shortly after my arrival, riding through the streets of the capital, I had the good fortune of meeting my Silesian countryman and college friend Dr. Sachs, whom I had not seen since the commencement of my university-life in Breslau. It was very pleasant to meet here on Egyptian soil. My former fellow-student, who had become

\*) I published the Osiris-text, geographically and mythologically so very instructive, in the second volume of the „Geographische Inschriften“ Pl. I.—XXXVII., line 1 158.

meanwhile a distinguished physician, gave me good advice, which I conscientiously followed, prescribed medicines, which I swallowed the same, and after a lapse of some weeks I entirely recovered, but still he was of opinion, that I had better not return to Europe yet. The wintermonths, which I passed accordingly in Egypt, were employed partly in recreation, partly in excursions in the immediate and more distant neighbourhood. Several times I spent some days at Alexandria, repeatedly visited the pyramid tombs of Gisch and of Saqqara, also the quarries of Tura and Massara, went occasionally to Heliopolis, and finally made a trip to Suez and its neighbourhood. In the hills of Qum el Olsum, not far from the actual Suez, Professor Brugsch is inclined to recognize the ancient Klysma. But with regard to the identification, which he makes in his „Wanderungen zu den Türkisminen“ p. 10–11, of Klysma with a name in the geographical lists, I do not agree. I think that the name\*, which appears for the first time as the *town and country of Kesem*  in my „Geographical inscriptions“ Part I. Pl. LXV. and LXVIII, and which I dare say Prof. Brugsch had in mind, this name I think is not to be taken for Klysma, but rather for the Goshen of Scripture. The position in the 20th Lower-Egyptian Nomos is striking, the nearer description of it as the „*land, situated in the East*“ confirms it, and the hieroglyphic writing of Kesem agrees fully with the *psa* of Scripture and especially with the *Psay* of the Septuagint. Prof. Lauth is of my opinion, and when I had the opportunity of speaking about it to Dr. Ebers, who is occupied just now with enquiries, referring to this subject, he also agreed with me. This is not the place for a particular examination of the interesting question, which will be decided by further enquiries and especially by a careful study of the geographical texts at our disposal.

\*  Pitom of the Bible, the *πιθωμ*, the *Πάτωμ* of Herodot and Stephanus Byz., see Chabas: „*Mélanges Egypt*“ II. p. 153; likewise Mls: *Voyage d'un Egyptien* p. 286, this word, which Dr. Brugsch thought must be explained from a hieroglyphic *Pa-ctum*, cf. his *Geography* Part. III. p. 19, also appears, to the best of my belief, for the first time in the texts collected by me in a manner, that enables the enquirer to derive with some accuracy a certainty of its situation, as it appears four times, in Pl. LXIV. 8, LXXI. 8, LXXXVII. 8 and XCIV. 1. 12 of the first part of my „Geographische Inschriften“, as the capital of the eighth Lower-Egyptian Nomos, the last time mentioned with the most important addition: „*Pitom at the gate of the East*.“ Another interesting town, which appears in the first of the four above-mentioned Lists, and which I take this opportunity of mentioning, is Temi-n Hor, which I think is nothing else than the Damanhár of to-day, which you now pass by rail, going to Cairo. On Pl. LXVI. 48 is written: „*He leads to you Hor, which is full of islands, and Temi-n Hor with its offerings.*“ In the explanatory text of the first volume I remark p. 22: „Where we have to look for it, as the last mentioned Nomos, we see from the inscription added which mentions the place Damanhár, so called by the Arabs of the present day, written in hieroglyphs  Temi-n Hor.“ In the extract from a Coptic Aramaic manuscript, which Th. v. Heuglin copied at an Abyssinian priest's and which were published in the June number 1865 of the *Zeitschrift* with comments by Professor Radiger and by the editor of the *Zeitschrift*, in these extracts the name is found as the fifth of the line. See *Zeitschrift* 1865 p. 50 No. 5 of the lists, and the comment by Prof. Lepsius p. 52 No. 5. The name is now of greater interest because as I am inclined to admit, it appears in the victorious march of the Egyptian Pianyi. The  which E. de Rongé cites in his: „*Inscription historique du roi Pianyi-Meriamoun*“ p. 9 note 3., I think identical with the Coptic *wtwsewep* of Heuglin's list with the present Damanhár and with the Temi-n Hor of my „Geographische Inschriften“ I. Pl. LXVI. 48. — Out of reverence for the deity, the name of the god had been put first in the writing of the town name „*Place of Horus*“ on the Pianyi-Stele, a way of writing, which by no means stands isolated, as it occurs in other names also.

Berlin, in the month of March 1868.

I remained at Cairo and finally at Alexandria till the commencement of May 1865. The failing of a letter from home, which I had long expected, obliged me to postpone the time of my return; I was therefore forced to bid farewell at Cairo to my dear friend and colleague in the province of African investigation Theodor von Heuglin, with whom I had intended to make the journey from Alexandria to Vienna, and I was only able to follow him after the lapse of some weeks. —

These are the hasty outlines of my journey in pursuit of the study of the monuments of Egypt, Nubia and the Soudán, which was as singular in its execution as, in proportion to the circumstances, it was fortunate in its results. Twelve hundred pages Folio and 300 pages quarto of hieroglyphic inscriptions, which I copied in the different tombs and temples with pencil, 40 plates of coloured drawings, like the last plate of this book, 2400 sheets with stamps on blotting paper and 400 pages of notices, referring to geography, ethnography and the history of art; — these are the numerical results of my journey. What I said in the preface to my „Geographische Inschriften“, applies to my whole collection of inscriptions: We are indebted for them in part to the excavations, undertaken for years at the expense of the Egyptian government under the auspices, as is generally known, of Mariette-Bey, and they are, using the very words of the above-mentioned scholar, copied „légitimement, en vertu du droit, que donne à tout le monde le gouvernement égyptien d'étudier les monuments, qui, par ses soins sont rendus au jour.“ — But by far the greater part of the inscriptions have nothing to do with those excavations; they belong to monuments, which were open long before the arrival of Mariette-Bey in Egypt, or to those which I made available by my own exertions, whether it be, that some Arabs helped me, with their heartrending songs Taurie and Maktaf, or that my ten fingers alone constituted themselves Director of the excavations. — In the general course of life the circumstances which surround us, influence and define more or less our actions and our capabilities, sometimes helping us onward pleasantly, sometimes impeding our way, more or less they are always the master of the individual. The great word: „*Man can do everything he wills to do*“ I often whispered to myself, when I was about to undertake something difficult, but unfortunately it frequently proved of no avail. The scanty means, which I had at my command, the very moderate way in which I travelled through Egypt and Nubia, the circumstance that I made the tour from the banks of the Blue and White Nile to the harbour of Bulaq quite alone, with no other help than that of my two Arab servants, will gain for me every indulgence, when the results of my journey are found to be in many respects smaller than those of my predecessors in this department of science. I do not for a moment think of comparing the results of my journey with those of a great expedition, nevertheless I believe that with regard to my labours I can say with confidence: „*Nous avons la conscience d'avoir rempli fidèlement, et dans la mesure de nos forces, la mission qui nous était confiée, et nous espérons que la science y pourra longtemps puiser d'utiles renseignements.*“ —

JOHANNES DUEMICHEN.

## EXPLANATION OF THE PLATES OF THIS BOOK.

In the farthest corner of the rock-valley, called by the Arabs El-Assasif, between Qurnah and the Tombs of the Kings, directly opposite the great temple of Karnak and probably in by-gone days connected with it by a broad street for processions enclosed by ram-sphinxes, which is still at some points very easily traced and which led from the valley to the shore of the river and then continued on the other bank to the palaces of Karnak; at this point rises in four terraces one above the other, the unparalleled temple-buildings, which were founded in the seventeenth century before our era by an Egyptian queen, the mighty and celebrated sister of Thutmosis III, who reigned in her own right. Dér-el-bâlli is the present name. This was the name of a Coptic convent, built in the very interior of the royal halls, for which they wickedly pulled down the columns and pilasters of the ancient Egyptian sanctuary, and this new fabric disfigures at the present day with its decayed claywalls the extant remains of the ancient and beautiful edifice on the upper terrace. The direct continuation of the great street, which winds through the rock encircled valley, is a broad, slowly rising road, which divides the whole temple-edifice up to the fourth terrace into two equal halves. This road ends with a gate of red granite, by which one arrives at the different points of the fourth terrace, and from these, directly opposite to the red granite gate, you pass through another gate of the same material and enter a small rock vault, which was dedicated as the inscriptions say, to king Thutmosis I. and his consort Aakimes. It is a curious fact, that in the second century before Christ and, as the inscriptions say, under the reign of Ptolemy Evergetes II and his royal sister and consort Kleopatra, consequently 1450 years after the foundation of this edifice, a Theban Basilicogrammat named Amenhotep, had undertaken a further excavation of the mountain, in order to have a tomb in it for himself. The inscriptions of this place, though very interesting as regards the matter, form nevertheless a striking contrast from their bad workmanship to the splendid representations in the halls of Thutmosis, which, according to my opinion, are not paralleled by any other throughout the whole valley of the Nile. As the fourth terrace ends with the above-mentioned rock hall, so the third has also at the two extreme points, both to the right and left, similar rock vaults, but of much greater dimensions. The climax of splendour in this edifice, erected in the purest proportions and executed in all its parts in a most masterly style, is attained in the sculptures on the walls of one of the colonnades on the third terrace, the one situated next to the middle road, on the left as you go up. This is a hall open towards the East, supported by 22 pilasters, eleven on each side, 102 feet broad and 26 feet long, the backwall of which is formed by the lime-stone mountain itself, whose material is especially suited for fine sculptures. A great number of the representations which I have published in this work, are taken from the walls of the above-mentioned hall. I restrict myself for the present to a short explanation of the published material. A more extensive interpretation and the results gained by it, I am going to give in the second part of this work, which is to contain another collection of texts, referring to the navigation of the Egyptians.

The first three plates of this book, both in picture and writing immortalize the glories of a naval expedition from Egypt to Arabia, an expedition which, as the inscriptions seem to testify, is quite of a peaceful character. The reiterated assertion, that the ancient Egyptians, from their regarding the Sea as typhonic, limited their navigation to the Nile and never ventured on Sea-voyages, is I think most strikingly refuted by these representations. On the contrary, it seems to be conspicuous from monumental information, that even in this respect the Egyptians were the teachers of the other nations of Antiquity. At all events we find from our picture, which dates from the XVII<sup>th</sup> century B. C., therefore from a period, of which we know absolutely nothing about the greatest navigators of Antiquity, viz the Phoenicians, the Egyptians voyaging on those Seas which bordered their land, and the inscriptions added to the pictorial representations are most likely to be the oldest Sea documents, with which we are acquainted at the present day. The expedition is bound for the land of the Puns, that is for those countries on the coast of the Red Sea on the Arabian side, where the Phoenicians were established before settling on the shores of the Mediterranean. —

We see **Plate I.** five ships of the Egyptian fleet, of which two are represented as having already cast anchor, whilst three are just arriving, also a boat, which is fastened with cords to a tree on the shore. The great variety of composition in this picture and the next, the neatness of the details, the vivacity and natural truth of the representation of those engaged, look e. g. at the sailors **Plate I.** and **III.**, busy with the sail and at the captain calling to the rowers of one of the royal boats **Plate V.**, all this proves a masterly power in the artists of that time, never before met with in Egypt, and to which they never again attained in after ages. — Though I went to work with the utmost care, when I took the copy at the place itself and though during six months I constantly superintended the young man who made the drawings in my own room and whom, by the bye, I was obliged first to instruct in this kind of work; though I endeavoured to fit out this work (which has cost me from my own pocket about 1500 Thaler) as thoroughly as possible, nevertheless whatsoever I am able to offer is nothing but an unpretending Autograph, in which, though, I have tried to render, whatsoever can be done by Autography, but of course it can never bear a comparison with a work lithographically illustrated. It will not be difficult for M. Mariette-Bey who has such ample means at his disposal, at the expense of his Highness the Vice-roy Ismaïl-Pascha, to give us the whole thus illustrated together with chromolithographs in the same surprising beauty, which strucks the eye of the beholder on the monuments themselves. Till then the publication of a private scholar with but small means and no appointment, and only very good will, must be regarded as sufficient, and even then I hope, that my work, dedicated especially to the *History of the navigation and commerce of Antiquity*, will maintain its place by the side of that of M. Mariette-Bey. — As regards the inscriptions annexed to the representation of **Plate I.** it is the line between the two trees, which names the goddess *Hathor as mistress of the land Pan*, (Arabia), and the still remaining conclusion of the little legend consisting of four lines over the boat, of which unfortunately the two first are entirely destroyed, says: *open tu ha n em . an . s nef* *These are the ships, which the wind brought along with it.* The inscription before the great picture, consisting of 13 vertical lines and explaining the whole, is according to my opinion not at all difficult to translate and I believe it runs as follows: *The voyage on the sea, the attainment of the longed*

*for aim in the holy land, the happy arrival of the Egyptian soldiers in the land Pan (Arabia) according to the arrangement of the divine prince Amun, Lord of the terrestrial thrones in Thebes, in order to bring to him the treasures of the whole land in such quantities as will satisfy him.* The two lines, which follow have nothing to do with the original composition of the text, they have been inscribed by an awkward hand in later days for Ramesses II. in the place, where the sutechon of the great queen stood, which was destroyed here as almost everywhere on the monuments by her successor Thutmosis III. With the addition of the remaining conclusion of the inscription, the continuation analogous to other texts may have been originally thus: *(This was done by the queen of Egypt, the daughter of the sun Misaphris. Never has anything similar been done) in the times of a former king in this country eternally.* This interesting inscription, which is to be found in **Plate I** line 1 — 13, I can vouch for as agreeing in every particular with the original, whilst the one, which M. Mariette-Bey annexed to his Egyptian temple at the exposition in Paris, is a composition totally contradicting the original and which might indeed be difficult for an Egyptologist to translate. One need only look at the two first lines of the *temple inscription at Paris*, which M. Chabas quotes in his *Réponse à la critique* p. 103, accompanied by a request, addressed to M. Mariette to translate this curious document.

In **Plate II.** we see the interesting illustration of the loading of two ships, and the hieroglyphic inscription of 16 lines on both sides of the representation is, if I may say so, the bill of lading, for it gives a detailed and accurate specification of all the articles destined for transport, which we see for the greater part already on the ships, while the remainder is being brought to it by the boatmen. This inscription also is easily understood, not one of the hieroglyphic groups is doubtful to me, and I think I may translate the whole as follows: *The loading of the ships of transport with a great quantity of the magnificent products of Arabia, with all kinds of precious woods of the holy land, with heaps of incense resin, with verdant incense trees, with ebony, with pure ivory, with gold and silver from the land of Amu, with the (odorous) Teéewood and the Kassiarind, with Ahami-incense and Mestemvrouge, with Andu-monkeys, Kipp-monkeys and Teseu-animals, with skins of leopards of the South, with women and children. Never has a transport (been made) like this one by any king since the creation of the world.* It is possible that *zepet* refers to the preceding group, and that the sentence ought to be translated: *by any of the former kings;* it is likewise possible that the syllable-sign *net*, which has besides the meaning of *each, any one, all*, doubles also that of *Lord*, must be understood here in the latter sense, and must be translated *Royal Lord.* The meaning would be in both cases about the same. Compare this specification of foreign products with which the ships of an Egyptian queen of the XVII<sup>th</sup> century B. C. are laden, to the products, which about 600 years later Solomon's ships brought from Ophir; I. King's 10, 22: *For the king had at sea a navy of Tharsish with the navy of Hiram; once in three years came the navy of Tharsish, bringing gold and silver, ivory and apes (Ὄρεη) and peacocks.* We see with how much richer a cargo our Egyptian fleet was laden, where we find, the peacocks excepted, all the products mentioned on the ships of Solomon, the Κόρη, in Greek οὐρανὸς κῆπος, καλύπτων, in hieroglyphs ☰ ☱ Kafu, both in pictures and writing plainly distinguished from another species, the Ānā-monkey, in Coptic ḥimia. Observe also the five monkeys on the ship, represented some sitting, some walking about, line 8 — 9 of the inscription in **Plate II.**, and the hieroglyphs given in original size in **Pl. IX.**; likewise the inscriptions of the *temple laboratory of Edfu*, which are so full of information as regards the products of Arabia and which I have given entire in my *Geogr. Inschr. II*, **Pl. LXXX-C.** and **Tempelinschr. I**, **Pl. LII-LXXV**, and **Pl. XVIII. b-h** and **Pl. XIV. a-c** of this work. If on this occasion I am again obliged to refer to my own works, the motive is by no means a special preference for them, but simply because I know no other collection of inscriptions with many references to this subject; and as regards the mention of my works in the *Report of my Journey*, I think it quite appropriate in a work, in which I speak especially of my journey and the results of my studies on Egyptian soil, to give an account of my publications.

**Plate III.** represents three vessels of the fleet returning to Thebes from their voyage to Arabia, richly laden. The inscription of seven lines, adjointed for the purpose of explaining the picture, says: *The excursion was completed satisfactorily; happy arrival at Thebes to the joy of the Egyptian soldiers. The (Arabian and Ethiopian) princess, after they had arrived in this country (emjet sea in line 3 could also be translated by with them,) but I believe that *sen*, though without any determinative is used here as a verb with the well-known meaning of: to pass to another place, to reach, to arrive; bring with them costly things of the land of Arabia, such as had never yet been brought that could be compared with what they brought, by any of the Egyptian kings, for the supreme majesty of this god Amun-Ra, Lord of the terrestrial thrones.* We read in line 3 of our inscription only *the princess*, but that the Arabian and Ethiopian were meant, follows plainly from another picture on the same wall, on which the princes, who arrived in Egypt, are represented as kneeling before the throne of the queen, and are called in the adjoining inscription *the great of the land of Pan and of the Nubian hunters from the country of Chont-hon-nefer* (Anu-Keus nu ḡont-hon nefer). Another inscription referring to it and consisting of seven lines, but which unfortunately is broken at the upper half, says in its first line: *..... The kissing of the earth before her, who abounds in deeds (Useret-kau) a surname always used for the queen Misaphris) by the Great of the land of the Puns ..... (here a piece is wanting, then follows) and by the hunters of Nubia from the land ḡont-hon nefer.* The inscription engraved over the kneeling princes of the Puns and their servants bringing presents, runs as follows: *The Great of the land of Pan (Arabia). Their speech, which they deliver, requesting peace from her majesty: Homage to thy countenance, O queen of Egypt, Sun, beaming like the sun-disk Aten, your mistress, that is Arabia's mistress.* It is interesting that in this speech of the foreign princes, they compare the Egyptian queen to their supreme god, to the luminous star of the day, the sun-disk, written in hieroglyphs Aten, and point to the common worship of Hathor-Aphrodite, which community of worship is besides frequently confirmed by the inscriptions. The hieroglyphic Aten is used here certainly with an allusion to the Semitic ☰. The princes do not say anything else: *your supreme gods are also our gods.* That the Nubian hunters from the country Chont-hon nefer are mentioned, and that we find among

the cargo a great number of products from the Soudan, seems to prove, that already in the most ancient times the Red Sea formed the highroad of commerce between Egypt and Upper-Nubia. To the navy I add the royal boats, destined for the navigation on the Nile, of which I give some in Plate IV. and V from representations on the same monument.

**Plate IV.** Of the two boats of the upper row, the original of number 1. is now in our museum at Berlin. *In the golden age for the travelling Egyptologists, before the time of M. Mariette-Bey*, when they were still allowed to procure Egyptian monuments for European museums, Professor Lepsius brought the one in question from one of the halls of Dér-el-baheri, and placed it in the Berlin museum, and he also published it in his *Denksäuber*, volume V, Pl. XVII. I suppose from several reasons, that it belongs to one of the halls of the lowest terrace, to that one, which is situated on the left side of the middle road as you go up, and regarding it as the first ship of the uppermost row, I have tried to construct the whole wall in this plate. Through the taking off that part of the wall, which contained the ship of the Berlin museum, another piece is broken down, which confirms my supposition, that the ship in question must have belonged to this place. I completed the end of the upper row from a representation on a stone-block, which lay near and which evidently belonged to it, but which contained only the hinder part of a ship with the pilot; but, after all it seemed to fit beautifully and to finish perfectly the uppermost field. The six vertical lines before the first boat may be translated as follows: »Glad arrival in the West, the whole country is joyful at this beautiful feast of this great god. They exult in offering twofold praise and adoration to the Royal Lord of both countries.« — This boat was built for king Thutmosis II and had the name of »Star of both countries«, just as ships now-a-days have their especial names. We learn this from the scutcheons on both sides of the Apis ornament and from the first line of the hieroglyphic inscription over the royal boat, which runs: »Salutation to the crew of the boat of king Thutmosis II. Star of the two countries. They speak with loud calls to the princess of the Necropolis, the magnanimous goddess, the ruler...« (The conclusion of the line is wanting.) The ten ships of the lowest row, the missing part of which, as already mentioned, I have attempted to reconstruct, are most probably represented as arriving at the East side in the harbour of the town. The respective inscription says: »Satisfactory arrival at Thebes, the warlike (one group is cut out here) joy fills them at the sight of this monument, which is erected by (the queen Misaphis) to her father (Amon Ra).« From the hieroglyphic group, which is placed over the man, who stands whip in hand on the deck, we learn the ancient Egyptian name for the captain which is: »χερψ γεντ, Chief of the navigation.«

**Plate V.** These pictures also are represented on the third terrace, at that point, immediately adjoining the great hall, supported by 22 pilasters, from which the representation of the naval expedition is taken. Of this wall also a great part is wanting, it is only the lower row which is entirely preserved, from the second the piece from the centre is broken, and of the first the upper part of the second boat is wanting. As on the preceding plate I have also here indicated with a fine line the parts I have reproduced. Over the boats of the first field there are three lines, which unfortunately are destroyed at the end. The inscription begins with the words: »The crew of the royal boat brings the salvation...« (the continuation is wanting). Second line: »They praise the queen Misaphis as the mighty in deeds. Words of exultation are spoken in heaven and on earth...« (conclusion wanting). Third line: »Hathor, who repeatedly creates the birth of Thebes, says joyfully to the queen: Whatsoever heaven possesses, it is thine!« On the prow of the first boat is written in small hieroglyphs: »Arrival in the West;« the four men there are designated as »The royal grandees,« and the captain who, whip in hand, is quickly coming forward on the deck, calls out to the boatmen »yallah,« in ancient Egyptian »ihu usera. Forwards, ye rowers.« The inscription before the first boat of the middle-field is partly cut out, but it may be reproduced by analogy with the one beneath as follows: »It brings the salvation to Hathor the mistress of life, happiness and strength, the queen Misaphis, the ever-living.« The four lines over the priests with sacrificial gifts in their hands are entirely destroyed, but the inscription of similar purport at the end of the middle-field is preserved and is as follows: »The sacrifice that is due to thee, O Hathor, mistress of heaven. Make strong the queen Misaphis and the king Thutmosis.« The inscription before the boats of the lowest field is: »Salutation to the Theban Hathor on the part of the lord with life, happiness and strength, the king Thutmosis III, the ever-living.« The inscription over the priest in the act of sacrificing, who stands behind the royal throne runs: »The sacrifice due to thee, O Hathor, mistress of Heaven. Make strong the queen Misaphis in this year of years.« The five lines on both sides of the last helm but one may be translated: »The boatmen call out in the bark: The gracious rulers, they have erected this monument to their mother Hathor, that she may be there, where they are for evermore.« (This refers to the queen and to Thutmosis III, who reigned together with her). The inscription over the three priests who, with sacrifices in their hand, stand behind the royal throne of the last boat, is the same in meaning as the one already mentioned: »The sacrifice due to thee, O Hathor, mistress of Heaven. Make strong the queen Misaphis and the king Thutmosis.«

**Plate VI—VIII.** Ancient Egyptian military in festive parade. The representations of these three plates are not exactly suited to the subject, I proposed to myself for this work, but as they form a part of the two walls, which contain the pictures of the royal boats I would not omit them. After all, they have a certain right to be introduced here, as the troops are designated as belonging to the crew of the ships, and the inscriptions adjoined are in close relation to the navigation represented above them. It is possible that on the plain, which extends before the terracemtple, the military parades and the performances of the gladiators took place, which the king and the grandees of the country looked down upon from the upper terrace from a half, open towards the plain. Several representations and inscriptions of the temple lead me to this supposition. — Plate VI forms the lowest and therefore the fourth field of that wall, of which I have given the three other fields in Plate V. The whole military procession, which I was obliged from want of space to represent in several rows, one above the other, must be imagined as in one unbroken file. The eight warriors armed with quiver and axe, shield and lance are designated by the inscription »as per-aa,« as the men on duty in the palace. The group »per-aa the Great-house,« from which the name *Pharaoh* has been derived, often appears in the texts for the very word »king,« and we need therefore not hesitate to translate the inscription in question by »the king's bodyguards.« Of high interest in this procession is the picture of the tamed leopard, which a negro leads by means of a string, and the very successful representation at the end of the whole, of the »prize-fighting of the Temhu — abu en temhu. — This prize fighting of Egyptian warriors, represented on a wall of the terrace-temple of Dér-el-baheri, which I give once more in Plate XI in the original size of the monument, is a masterpiece of art of the XVII century B. C., which deserves a place in the history of art, not less honourable than that, which is occupied by the *Discobolus* of the Vatican, or the *Borghese Fighter* of the Louvre. — From the inscription attached to this, we get some information concerning the expedition of the royal boats represented above, which is the more valuable, as the explanatory text of the first field there is for the most part broken down. We learn from it that the whole refers to a naval feast sacred to the god Amon, which took place at the beginning of the year, unless the last group ought to be translated by »every year.« This celebration of the feast of Amon, accompanied by a festive Nile-excursion, is probably the same which is mentioned in the writing: »er s̄p nefer-u aaf Amon en γεντ f. en ap otur.« (See, Ungarelli, *Obel. later. oriens*) as having taken place under Thutmosis III. In an interesting essay »*Notice sur le nom Egyptien du cèdre*« M. de Horrak has entered into particulars of this question, and translates this sentence by: »pour recevoir les grâces de son père Ammon dans sa navigation au commencement de l'inondation.« In his *Malteriau*, in which the difficult calendar question is in

many respects most happily solved, Professor Brugsch speaks of this feast, and in my »*Kalenderschriften*« Pl. XLII. b. line 8 c. line 2 and d. line 2, mention is made of it. — As regards the figure of the reposing lion of *Horapollon*, which he thinks in connection with the Nile and which, according to him, is to denote the growth of the stream, a fact, M. de Horrak did not forget to mention in his essay, I collected a series of the most interesting inscriptions in the temples of *Philae, Thebes and Dendera*, which I have given in the second part of my »*Historische Inschriften*.« The vertical inscription in Plate VI concludes the four fields to the right with handsome, large hieroglyphs on the wall, and mentions the queen Misaphis as founder of this monument, which she consecrated to her mother Hathor, mistress of Thebes.

**Plate VII and VIII** form the lowest field of the long wall, to which the ships of Pl. VI belong. One has to imagine here also the five rows of the two plates as one row.

**Plate IX—XIV.** The masterly way in which the representations of the temple of Dér-el-baheri are executed, the great care the artists lavished on each figure of their pictures, induced me to give some drawings the original size of the monument; Plate IX the mast of one of the ships, a pilot, a captain and several rowers in different attitudes, and in Plates X—XIII two representatives of ancient Egyptian military music, a drummer and a trumpeter. (The ancient Egyptian drum which, as we see, was a hand-drum is still used in the very same form in the Soudan, but of course only in private, as the modern Egyptian military and also their bands, however horrid the music may be they perform, are organized after European fashion.) I give further in these plates the already mentioned prize fighting of the Temhu, in the execution of which the artist was so very successful, then the picture of the leopard, led by a negro, and, from the procession, some soldiers from different troops; in Pl. XIV as a pattern of the beautiful hieroglyphic style of that age, some groups of the additional inscriptions to the ships in Pl. II. In the very hieroglyph the drawing of animals is so careful and accurate, that it enables the enquirer to define on the spot, that the *Anāu*-monkey is the Arabian baboon, *Kynocephalus hamadryas*, and the *Kiph* the *Kynocephalus babivius*.

**Plate XV.** We see an ancient Egyptian landscape, which represents an Arabian village on the coast of the Red Sea. You remark a number of houses, built on piles, which have a striking resemblance to the present *Togul* of the Soudan; you see ladders put to the houses, groups of date-trees vary with *Avicennia tomentosa*, and the picture of the ox, reposing comfortably in the shadow of the tree and the little bird, characterised by its two long tailfeathers, *Chrysuris metallicus*, flying from one of the branches, shows plainly the desire of the artist to introduce a suitable and pleasing variety into his picture. What especially induced me to add this picture is the transport of the Arabian incense trees, which it represents, and which we meet again on the ships of Pl. II and III.

**Plate XVI** shows some drawings of the preceding plate in the original size. The picture of the *Pun*, who drives before him a donkey, laden with a sack, is quite brilliant. I dare say, the inscription engraved over it in fine hieroglyphs cannot be translated otherwise than by: »The donkey carries its burden,« by which we learn a new signification of the polyphonic sign *χ*. It has most probably in this case the pronunciation of *ai*, and we have thereby evidently the word in its primitive signification. — Professor Brugsch in his »*Hierogl. Dem. dictionary*« see p. 152 has first recognized with regard to this group the adequate signification of *tax, contribution, capability of bearing*. — *At* has therefore first of all the meaning of »*burden, which is carried on the back*« and further that of: »*The burden of taxes*.«

**Plate XVII.** We see the Arabian incense trees, which, planted in wooden tubs, were brought over the Ocean to Egypt, ranged in a row on another picture of the same wall, which illustrates with the greatest accuracy the happy results of the naval expedition and I give one of the trees in the original size of the monument and in four vertical lines the inscription belonging to it, applied to the wall in horizontal position over the trees. In the publication of the precious inscriptions from the temple-laboratory of Edfu, as far as I am aware the only collection found to this day of hieroglyphic texts of that purport, an acquisition, which has nothing to do with the excavations of M. Mariette-Bey, my being obliged personally to free the inscriptions from the Coptic stucco which was plastered over them and for the space of a fortnight to submit to the very disagreeable labour of cleaning with my own hands the four walls of the room, — in these inscriptions I have already given the paragraph in question in the explanations (see *Geogr. Inschr. II*, p. 66; and Brugsch »*dictionary*« p. 203), because it enabled me to prove that the *Anāu*\*, as to its nature hitherto entirely mistaken, was the resin of a tree, imported to Egypt from Arabia, and that under the name of *Neta t. ana*-tree nothing else is to be understood than the Arabian incense tree. The *ana*, originally signifying the fragrant resin of the incense tree, seems to have received afterwards the general meaning of *fragrance*. The inscription says literally: »Thirty one pieces of verdant incense-trees, brought amongst the precious things from the land of Arabia, for the majesty of this god Amon, the lord of the terrestrial thrones. Never anything similar has been seen, since the foundation of the world.«

**Plate XVIII—XIX.** As much as it was possible to feel with my fingers the different groups of the unfortunately terribly destroyed and in many places cut out accounts of Dér-el-baheri, I tried to take a copy partially from the recognisable outlines, partially from conclusions drawn from the connection, and I give in this some inscriptions, referring to the naval expedition of queen Misaphis. — As an addition to the receipts from Edfu in which the incense occupied a prominent part, I publish the duplicate of one of the receipts copied at Dendera (Pl. XVIII. i. line 1—10), and the inscriptions belonging to the different receipts in the temple-laboratory of Edfu, always found over the sacrificing king and over the deities, who receive the offers. — Plate XVIII a. line 1 says in reference to the naval expedition, fitted out by the queen: »In order to bring the costly things from the holy Land for this god.« With regard to the above-mentioned *ta-neter* (Coptic *ta-nōnōt* the divine or holy land, the *χ̄t̄p nōnōt* i. *χ̄t̄p γ̄t̄* γ̄t̄ *the holy land or the land of God* of the Scripture) Professor Brugsch in the second part of his Geography p. 16 remarks strikingly: »It would be of high interest to know, if the *Phoenicians* with the expression »*holy land*« designated the whole country of Canaan. As, according to this supposition, there are inscriptions existing on Egyptian monuments, erected before the entry of the Jews into the holy land, we may well conclude, that it were not the Jews, who gave the

\* The Egyptian inscriptions from the texts I have collected enabled me to prove the signification of *incense* and *myrrh*, which both play such a conspicuous part among the precious species of Antiquity; as *incense* the *Anāu* from a tree of Arabia, and the group *yer* or *yeri*, appearing in the receipts of Edfu and in the Osiris of 150 lines, which I copied at Dendera, as the *myrrh*, in Coptic *χ̄pān* *myrrh*. The inscriptions of the temple-laboratory of Edfu, see *Geogr. Inschr. II*, Pl. LXXX—C and *Tempel-Inschr. I*, Pl. LII—LXXV, which consist partly of instructions for the composition of costly incense, partly of instructions for the preparing of odoriferous salves and oils, partly of descriptions of fourteen different kinds of incense, partly of an enumeration of a number of Arabian and Ethiopian products, for which manifold collection I, for my part, cannot adopt the name of »*Kyphareins*,« as the author of the *Hierogl. Dem. dictionary* has been pleased to call them, in these texts it is said in Pl. LXXXIII line 11: »*il net yeri ten 10.*« M. Brugsch translates this sentence, see *Zettschrift* 1860 p. 65: »*You must add γ̄t̄ 10 temu*« and applies with *γ̄t̄* to the Coptic *χ̄pān* *χ̄t̄p*, for *χ̄t̄p*, but which I think has nothing to do with our receipt for incense. I believe that the paragraph must be translated as follows: »*You must add 10 Tax of myrrh* *χ̄t̄p*, in Coptic *χ̄pān* *myrrh*, a comparison which has already been made by me in the explanatory text to the *Geogr. Inschr.* p. 59 and I add here some new examples. In the *Geogr. Inschr. II*, Pl. XXIV, line 143 a and 144 is said: »*One must sake four times with liquid myrrh* *χ̄t̄p* and *ar-net alk heamen uah men* *χ̄pān* *χ̄t̄p*. «*Prepare for him a salve and fill a bowl with myrrh-wine.*« I do not hesitate to recognize in *χ̄pān* in the connection of *yeri* with the wellknown *χ̄pān* *aper* for wine, the *myrrh-wine*. It is possible that the first *h* in the group *χ̄pān* is faulty, and I think I may put instead of it the sign with the pronunciation *uah*, and with the signification *χ̄t̄p* to *multiply*, to *add*, to *fill*.

denomination of »Holy Land« to the country, but that on the contrary they found it existing as an indigenous name and, like the Egyptians, incorporated it into their language. We learn further from the queen, line 1-2 of the inscription: »I received the charge at the great throne, the venerable (?) from the mouth of the God. He himself opened the roads to Arabia and showed the ways to the incense mountains. Favourable wind was given by the very great majesty of Amon» — ».... They cleared the forests of the holy lands» — ».... They cut down the incense-trees in the holy land.« »The queen gave orders to go to the incense mountains.« The long inscription, which describes the happy results of the expedition is unfortunately almost entirely cut out, but by a careful reconnoitering with my fingers of the outlines of the cut out groups, I was enabled to find out the greater part of this inscription and of some others. The inscription, the end of which I give in line 8, is important as regards the date; we learn from it the year of the reign, in which the happy return from the Arabian expedition took place. It runs: »In the year 9, the queen sat as ... (perhaps her surname user t ka. u must be supplied here) the royal head ornamented with the royal diadem, in the great throne of precious metal in the interior of the brilliant halls, (ser. u, or as it is often written, ser. ser, which is here so often mentioned, designating plainly some room, may be compared perhaps with the Coptic *ekkətā* ornatus, ornamentum, and translated by the brilliant, the splendidly ornamented space, appears to me to be the hieroglyphic name of one of the halls of the terrace temple of Dér el-baher) when the grandees and lords of the palace approached to listen to and to follow (?) the given order.« In line 4 the god Amon apostrophizes the queen: »Then hast satisfied my heart always, (therefore) I give thee all the divine life and all the divine peace which dwells in me, every power I possess, every strength which I have, and every joy which makes me happy, all waters and all lands, all the Chasæ peoples, thy heart shall rejoice over them.« — »We give to thee the land of the Puns.« — »One had not penetrated into the incense mountains of the barbarians, (I venture to translate here the group *un rut. u*, which occurs once more on line 7 as an epitheton of the Puns, written *yen rutu*, by »barbarians«, the »Nichtmenschen«, the barbarous men in comparison to the Egyptians, who had attained such a high degree of cultivation; we are able to render the word in German almost literally by »Unmenschen«) one knew no way to the harbour,« — »None had gone there, except thy wandering pedlars (the s of the group *smen* is causative and men, having amongst others the signification of »to move to and fro, to wonder, to nomadize, and signifies therefore plainly the nomads, wandering from place to place and their herds, may perhaps in this instance be translated by pedler, a suggestion which is supported by the adequate determinative of a running man with a bundle on his back, likewise by the word *manu*, to which Herr Brugsch in his lexicon p. 584, has assigned the meaning of »to run, to start from a point, the runner«, being written with the same determinative)« — »One did not allow thy men to enter (?)« — »I led them over the Sea to the coast, as peaceful men, sending them to the incense mountains, which form the best district of the Holy Land, where I have my seat, where I am served with praises. I have done it, the carrying out of the double expedition is my work and that of Hathor the mother, the mistress of Arabia, the great mistress of magic, the mistress of all deities. They take possession of the incense according to their pleasure, they load the transport-ships to their hearts content with verdant incense-trees and with all the costly things of this land. The barbarous Puns and the *gēsoppele* of the Holy Land, I induced them to bring what was wished for, whilst I caused them to honour thee by resin from the incense-trees and by vases with fresh incense.« — The conclusion of line 8, an inscription next to the queen who, with two incense vases in her hands, is standing before the holy barge of Amon, runs as follows: »A splendid gift of fresh incense to Amon-Ra, the lord of the thrones of the world, lord of heaven,« and further is said concerning the queen: »Her majesty brings in her hands the incense-spices, all her limbs are scented with the divine fluid.« — These are some extracts from the interesting accounts in the temple of Dér-el-baher, which I have copied, as far as I could, in their whole extent. The second part of my »Historische Inschriften« contains more than thirty plates of the same size as this work, with representations and inscriptions which are taken from the above-mentioned sanctuary.

The worship of Amon-Ra and Hathor amongst the tribes of Arabia is once more proved by these inscriptions and it is interesting to compare with this a text from the temple laboratory of Edfu from the times of the Ptolemies, which tells us about the worship of the Sungod Horus in Arabia and of his seat in the »Holy Land.« »King Ptolemy VII. Philometor L stands with an incense gift before Horus, the god of Apollinopolis, and the inscription b. line 1, explaining his offering runs thus: »The bringing of incense to his father.« (In the continuation of the inscription which I give Line 2-6, in L. 2 behind the group *maft* the sign of the vase with the stroke behind has been omitted by mistake, it is in the Proterite and must be *maft-na*.) The king apostrophizes the god in the following words: »I hastened through the incense district on my tour through the Holy Land, then I took the road to the land of Pus, and I bring now (to thee) the due share of the tributes from the Holy Land, all costly things from the country of Peshheru, the Kanu are bringing their leather bottles, and the Chabesu bring their gifts. I lead them into prison, they come up to thy house, they enter thy dwelling, thou, who takes care of Arabia, sitting on thy throne in the Holy Land.« From this remarkable inscription I found over the door, leading to the store-rooms of the temple of Philae, a shortened duplicate, which I give in the last page of the II. part of my »Geogr. Inschr.« — As standing in connection with the transport of incense-resin and incense-trees, and to facilitate a comparison with the duplicate found at Dendera, see PL XVIII i. L. 1-10, I give once more in PL XIX L. 7-13 and L. 14-21 a part of the incense receipt from Edfu, which I published already, and this time with some essential corrections, which I was enabled to do by means of the Dendera version and a careful study of the difficult text. Although the inscription still offers many difficulties, which I leave to the sagacity of my colleagues to solve, still I believe comparing the two versions, that I may venture to give the following translation, see PL XVIII e, L. 1-10, and PL XIX L. 7-13:

Instructions for the preparation of the incense-spices of first quality, for which you take 1 Hin of the Mastic, which is used for the anointment of the divine limbs. Of the seed of the *Notenmennetree* 9 Hin, incense-resin 21 Ten. Reckon, as a first and second mixture has to be made, for the first 11 Ten and 1 Ket<sup>\*\*</sup>), Mastic 6 Ten, resin from the Ket-tree ½ Ket, ingredients from the *Tēsēptree* 2½ Ket, from the

\*) I do not understand clearly this intercalation, and it is possible the sense is in this instance another, which as yet I was not able to define.

\*\*) This passage also is not clear to me. It is possible that the sense is: »As there is a first and a second mixture to make, you had better take from the 21 Ten for the first only 11 Ten and 1 Ket, and leave 9 Ten and 1 Ket for the second mixture; of this second incense mention is also made in Line 11. Concerning the worth of the weights and dry measures I would remark, that it is evident from the inscriptions, that 1 Ten = 10 Ket and Ket is the Coptic *naṭ* drachma. Professor Lepsius in an essay: »Die Regeln in den hieroglyphischen Brunnenschriften«, has founded his researches especially upon the text in question from Edfu, and he says in regard to the above-mentioned weights and dry measures, see *Zetachri* 1869 p. 109: »The different ingredients in these inscriptions are measured with hin *biw* (see Metroligior, script. roll. ed. Hultsch p 235-252) a dry measure, almost exactly  $\frac{1}{2}$  of a Prussian quart, and their weight with *taw* to c. 31 Gramm, and *Ket* *naṭ* to c. 6, 1 Gramm, a little more than two Attic drachmas. The parts of the Hinu and Ket were divided into 360 parts, evidently in very small units, for the 360<sup>th</sup> part of a Hin was 86 times smaller than the Attic *zidōtē*, which was about the 20<sup>th</sup> part of a quart, and the 360<sup>th</sup> part of a Ket was more than 3 times less than an Attic *gazōtē*, which weighed a little less than 1/16 Gramm. — See also the very valuable communications of Dr. Leemans about some ancient Egyptian vases in the Museum of the Netherlands, and researches, referring to this topic of M. Chabas in his »Note sur un poids égyptien«, Rev. Archéol. 1861, and into his newly published: »Determination métrique de deux monnaies égyptiennes de capacité« Chalon s/S. 1867. Of high interest with regard to the fractions of the ancient Egyptians, is a paragraph in the important work: »Les papyrus Rollis de la bibliothèque impériale de Paris, publiés et commentés par W. Pleyte.« Leide. Brill. 1868. See p. 37-40.

*Tēbā tree 1 Ket, ūbān 1 Ket, wine of the first quality from the town of Uit ½ Hin, which makes 2 Ten 5 Ket, water 2 Hin, makes 15 Ten. On the first day, when they begin the labours with this oil, the 9 Hin of the seed of the *Notenmennetree* amounts to (remains from the 9 Hin of the seed) (see L. 2)  $\frac{1}{2}$  and its  $\frac{1}{10}$ , in consequence of the *Bon* seed, makes 5½ ½ Hin.« — (The sign, which I translated by »it amounts to, it rests,« seems plainly to have here this meaning. It is only thus that the reckoning agrees. To apply to it the meaning of »take away, according to M. Brugsch *Wörterbuch*, p. 828, would by no means agree with the reckoning, for  $\frac{1}{2}$   $\frac{1}{10}$  or  $\frac{1}{2}$   $\frac{1}{10}$  are not lost or taken away, but on the contrary  $\frac{1}{2}$  remain, the whole is reduced to, or makes now after the loss of the  $\frac{1}{2}$ ,  $\frac{1}{10}$  or  $\frac{1}{2}$   $\frac{1}{10}$  Hin. One can see how the whole further course of the reckoning refers to these remaining 5½ ½ Hin. — What is meant by *Bon* seed is difficult to state, perhaps it means the bad seed, the waste, if so it would be well to take into consideration the Coptic *ka-nu malus*. — Our reckoning agrees perfectly, as you see. The 9 Hin are reduced to  $\frac{1}{2}$   $\frac{1}{10}$ , which makes 5½ ½ Hin or, as we should say: 9 is reduced to  $\frac{1}{2}$ , which makes 5½, for  $\frac{1}{2}$  from 9 = 1½, therefore  $\frac{1}{2}$  from 9 = 3½ or 5½, which the ancient Egyptian calculator reckoned quite correctly as  $\frac{1}{2}$  +  $\frac{1}{10}$ , just as he did with the preceding  $\frac{1}{2}$  as  $\frac{1}{2}$  +  $\frac{1}{10}$ .« — »On enclosing it,  $\frac{1}{4}$  is gained of fluid which makes of 1½ ½ Hin.« (This reckoning also agrees: The remaining 5½ ½ Hin are reduced to  $\frac{1}{4}$ , which makes accordingly 1½ ½ Hin, for  $\frac{1}{4}$  of 5 = 1½, 1½ of  $\frac{1}{2}$  = ½, and  $\frac{1}{4}$  of  $\frac{1}{2}$  =  $\frac{1}{8}$ , therefore 1½ ½ Hin, or as in our reckoning: 1½,  $\frac{1}{8}$  —) »Put this now into the *Uit* kettle, put it on the fire, and heat it with very dry *Acaciawood*\*, pour water on it 3½ ½ Hin, 1½ ½ Ket, on account of the boiling. When it next grows bright, on this day you must filter the mixture, which now amounts to ½,  $\frac{1}{10}$  Hin.« (Again it agrees: The 1½ ½ Hin or 1½ ½ Hin, which before remained, amount after the filtering to 1½,  $\frac{1}{10}$  or 1½ ½, because  $\frac{1}{10}$  or  $\frac{1}{10}$  was lost by boiling. If you take off  $\frac{1}{10}$  from 1½ ½ you get 1½ ½, or as we have it specified in the hieroglyphic account: 1½ ½ Hin. —) »Put this into the *Uit* kettle, put it by the fire and let it boil up three times. (The duplicate of Dendera has here instead three days, and supposing this version were right, we are to understand that the mixture had for the space of three days not exactly to boil, but to be put near some warm spot,) add water 1 Ten 3½ ½ Ket twice every day. What now remains after the boiling and after the filtering of the mixture, amounts to 1½ Hin, for the loss from the heat during these three days amounted to  $\frac{1}{10}$  Hin (or if we prefer the reading »sepe we must say: from the heat after the threefold boiling.«) The reckoning accords: It remains quite right only 1½ if  $\frac{1}{10}$  of 1½ +  $\frac{1}{10}$  is lost by boiling. On this day at eveningtime put the  $\frac{1}{2}$  Ket of resin of the *Ket-tree*, the 2½ Ket *Tēsēp*, the one Ket *Tēbā* and the one Ket *Uebā* (see L. 7, where the ingredients which are now used are numbered in the same succession and with the same weights) »pound them in a stone vessel, filter them with  $\frac{1}{2}$  Ket of wine of first quality and seal the stonewessel with the seal of the *Horsētpriest* or with that of the *Abu-priest*. Put now the second incense in another stonewessel, pour water on it 1 Ten 4½ ½ Hin ½ Ket and seal it up till the next morning.« (The second incense, of which mention is made here, would consist consequently of 9 Ten, 9 Ket, as line 7 states the whole incense quantity as consisting of 21 Ten, of which 11 Ten and 1 Ket were already taken away.)*

As soon as it gets bright on the 5<sup>th</sup> day, ... (?) put the *Uit* kettle on the hearth, take the ingredients, which are in the stone-vessel, (see L. 11, where mention is made of their being pounded and sealed up in the stone-vessel) mix (?) them with a Hin of water and add the incense (which was spoken of at the end of L. 11.) Now light a fire of *acacia-boughs* under them and as soon as it has boiled three times, put out the flame beneath.

The copying of those inscriptions of the temple-laboratory of Edfu, which were on the upper half of the wall and to which the text in question belongs, I found exceedingly difficult in the rather high and totally dark room, as I had only a small, fragile ladder at my disposal, manufactured by the awkward *Nagar* of the village. I tried to heighten the ladder by stones put beneath it, whilst my servant stood on the top rung with a candle in one hand and I, sitting on his shoulder, was supported by another Arab, who stood beneath him and who, while supporting me with his left hand, held the ladder with the right. If one takes into consideration, that I copied several of the inscriptions from the laboratory in this uncomfortable position, I think I shall be excused, if here and there some deficiency is found in my copy. A careful study of the texts which are as interesting as they are difficult, has already convinced me, that my copy of those passages on the upper wall contains some errors and I give therefore Line 14 - 31 once more a part of the great inscription with some corrections which, I dare say, must be made. It seems to me, that it is also necessary in the paragraphs of the text directly preceding, see *Geogr. Inschr.* II. Line 12-29, to make the following modifications: Line 12 must certainly be put before the sign of the *boat* which simply replaces the *na*, instead of *natu* the sign with the pronunciation *sam* and the meaning »to mix«, (compare Line 16 and 17, where the same expression occurs); Line 21 the *shins* appears to me to be wrong, I believe an *r* above the *g* must be supplied, by which we get  $\frac{1}{2}$  Hin instead of 6 Hin; in the same Line above the  $\frac{1}{12}$  is wrong and in L. 23 the group »or *set*« is to be put in the place of the destroyed passage, the same which is also to be found Line 29, so that the whole passage is therefore to be translated: »Put 2 Ten into the stone-vessel, pound\* it

\*) Brugsch, *Wörterbuch* p. 988 explains the group *ket na* in Line 9 of the edition of Edfu and L. 4 of the edition of Dendera, which till then I was at a loss to understand

\*\*) With regard to the sign, which I have translated here by »to pound«, Herr Professor Brugsch in an essay entitled: »An ancient Egyptian example of arithmetic«, see *Zeitschrif.* 1865 p. 67, gives the following opinion: The word *net* *ti* is likewise repeated beneath, and signifies there also the weight\*; — I on the contrary had maintained in the explanatory text of the receipts of Edfu, *Geogr. Inschr.* II, p. 56, that the sign in question had by no means the signification of »weight« in any of these inscriptions, but that *net* to signify everywhere: 1) that, with which one pounds or grinds, the pounder, the grinder, 2) the action of pounding and 3) the ground material, just as one is obliged to assign to *netek*, which also is found in these inscriptions, the threefold meaning of  *sieve*, to *sift* and the sifted material. I perceive with pleasure that Hr. Brugsch in his *Hieroglyphisch-Denotischen Wörterbuch* has adopted these significations which I have proposed, at least. I think I may conclude to, from my not finding »weight« amongst the meanings of *net* but I read p. 988, »and t. (lit. VI. 82) *net* t. (lit. 83) *net* t. (Kypth Rec. Edfu of M. Mariette)  $\frac{1}{2}$   $\frac{1}{10}$  — f em nt ti ap. «Take away in  $\frac{1}{2}$  part of that which has been first ground.« As to the translation of the above-mentioned example, I have already observed with regard to Line 8, that taking the meaning of the first sign to be »take away its  $\frac{1}{2}$  part, the reckoning would by no means agree, that on the contrary it means: *its  $\frac{1}{2}$  part remains* or, it amounts to its  $\frac{1}{2}$  part. The whole passage must be considered in connection and compared with L. 14 of our Plate, where we read: »Instructions for the preparation of the black mastic. First put 2 Ten into the stonewessel, grind them well to powder or, if the circle with the three strokes behind it, is not considered as the little ball used in the plural, but as the sign *sep* with the number 3, it must be translated by »3 *shins*« sift it through the sieves two or three times, that everything may be well screened.« (The one sign was somewhat destroyed here, perhaps the whole group may be taken for *tesa* with the signification, to separate, to *secrete*, to *set apart*, and translated in connection with the »twice« behind, by »to secrete well« which gives an adequate sense) *reken* as much as its fourth part on the waste, which gives 5 Ket, the powder is therefore reduced to  $\frac{1}{2}$  and its  $\frac{1}{12}$  of the first powdered mass, which makes 1 Ten 5 Ket\*. The reckoning agrees: From the two ten or 20 Ket by the process of grinding and sifting  $\frac{1}{2}$  was lost, which makes quite right the 5 Ket mentioned above, the powder is reduced therefore to  $\frac{1}{2}$  or as the hieroglyphic account says, to  $\frac{1}{2}$  and its  $\frac{1}{12}$ , which gives 1 Ten 5 Ket, which are clearly  $\frac{1}{2}$  of 2 Ten or 20 Ket. It is said further on L. 17. »Instructions for the) preparing of the *Nebst-mecture* (the „instructions for“ is to be completed from the beginning of L. 14) *peund* 2 Ten and *sift* it *evenly*. *Reken* as much as its  $\frac{1}{2}$  for waste, which makes 1 Ket, it remains therefore its  $\frac{1}{2}$  of the first powdered mass, which amounts to 1 Ten 5½ Ket\*. The reckoning agrees:  $\frac{1}{2}$  of the 2 Ten of the Nenb is lost by the process of grinding and sifting, which makes  $\frac{1}{2}$  Ket, it is quite right that  $\frac{1}{2}$  of 2 Ten or 20 Ket =  $\frac{1}{2}$  Ket; there remains accordingly  $\frac{1}{2}$  of the 20 Ket, which are specified quite correctly in the reckoning as 1 Ten 5½ Ket =  $\frac{1}{2}$  Ket or 1 Ten 3½ Ket, the Ten reckoned as 10 Ket. I give another example from our receipt; beginning with Line 20 we find: (Instructions for) the preparing of the third mixture. *Grind and sift in like manner* 2 Ten. *Reken* the quantity of its  $\frac{1}{2}$  +  $\frac{1}{12}$  for waste, which makes  $\frac{1}{2}$  Ket, there remains accordingly  $\frac{1}{2}$  of the first ground mass, which amounts to 1 Ten

thoroughly, then pour upon it one Hin of the Heken-oil twice a day, well mixed by the cook etc.; Line 26, above it must be: »ar pe uath, and L. 28, L. 29, the number 30 is put once too often, it must be 80. There are some corrections; and with regard to the completions of the receipts on the two plates in question, the e of Pl. XVIII belongs to the second receipt for the preparation of a spice for incensing, given in the *Geogr. Inschr. II. Pl. LXXXIII*, Lines 1–12, it is the same which caused Prof. Brugsch to give to this whole collection of inscriptions the name of »Kypki Receipte.« I for my part do not even believe the one receipt to be the *Kypki*, as it coincides too little with the statements of Plutarch and Dioscorides. — d belongs to the receipt of Pl. LXXXV. A, Line 1–12. — e belongs to a receipt given on the same Plate under B Line 1–6, and contains a preparation of an ointment. Over »merhe« as »oil, oil-vessel, to beswear, to salve, to rub in« see the explanatory text II, which is added p. 63–65, also Brugsch »Wörterbuch« p. 679. — f belongs to the receipt on Pl. XC. Line 1–9. — In order to define the mixture called there »matete«, I referred in the explanatory text, see II p. 72, to the sign from the Book of the Dead: Chap. 18 L. 58, and to the Coptic *maset*, *maset* miscre, misela, see also Brugsch, dictionary p. 732; g belongs to the receipt, given Pl. LXXXIX, Line 1–12, according to which the *Tesep-oil* was prepared for Hathor and the other goddesses. According to the assumption of the sign *set* in the signification of »it is reduced, the quantity to so and so there remains, one gains, which I explained in the preceding note, the translation I gave before, must be corrected. I am now of opinion that the passage Pl. 89, L. 1–4 must be translated thus: »Instructions for the preparation of the delicious *Tesep-oil*, for which you take 1 Hin of *Mastic*, in order to anoint *Hathor* with its odoriferous fluid. Seed from the *Notemnotem* tree (it is possible the latter is a shrub-like plant; the determinative only indicates, that it belongs to the vegetable world)  $\frac{7}{8}$  Hin. There remains  $\frac{1}{4}$  and its  $\frac{1}{16}$  of the grains. (?) (The rest was lost by the process of purifying and grinding) which makes  $\frac{1}{2}$  Hin. When it is pressed there remains of this its  $\frac{1}{4}$  as juice, which makes  $\frac{1}{8}$  Hin. From the incense resin of first quality you take 11 *Ten* 1 *Ket* (I think it must be 1 *Ket*, so far as I can recognize from the somewhat defaced sign, because L. 7, where the same substance is used, the quantity is stated as 1 *Ket*) »Sob 1 *Ket*, Seed of the *Techu*-herb  $\frac{1}{2}$  *Ket*, wine of first quality (nefer refers literally: doubly agreeable.) from the country *Uit*  $\frac{1}{2}$  Hin,  $\frac{1}{2}$  Hin. On the first day, when one begins to prepare the *Tesep-oil* which was obtained from the *Notemnotem* juice, add to it  $\frac{1}{2}$  Hin of water. During its boiling the loss from the boiling is  $\frac{1}{16}$  Hin, therefore  $\frac{1}{16}$  Hin. Boil these well with water on this day, and take for this purpose 1 Hin of water. The loss from the boiling is now  $\frac{1}{16}$  Hin, there remains accordingly 1 Hin.« The reader can convince himself of the correctness of the reckoning. The  $\frac{7}{8}$  Hin of Line 1 make out  $\frac{1}{4}$  +  $\frac{1}{16}$  or  $\frac{1}{8}$ , which makes  $\frac{1}{4}$  +  $\frac{1}{8}$  Hin. It is quite correct that  $\frac{1}{4}$  from  $\frac{7}{8}$  is  $\frac{1}{8}$  =  $\frac{1}{4}$  +  $\frac{1}{8}$ . These are again reduced by being pressed to their  $\frac{1}{4}$ , which makes  $\frac{1}{8}$  +  $\frac{1}{16}$  Hin. This is just the fourth part of the remaining  $\frac{1}{2}$  +  $\frac{1}{16}$ . I gained now  $\frac{1}{8}$  +  $\frac{1}{16}$  Hin. Of these (see Line 4) on the first day from the process of boiling  $\frac{1}{16}$  is lost; there remains  $\frac{1}{16}$  and of these again (see Line 5) by another boiling  $\frac{1}{16}$  is lost; there remains therefore 1 Hin of the  $\frac{1}{8}$  Hin of Line 4, of which first  $\frac{1}{16}$  and then  $\frac{1}{16}$  was lost by boiling. The inscription given in Plate XVIII under h belongs to the receipt in Pl. XCVI – XCVII Line 1–20: »Instructions for the mixture of the divine ointment.« In the text of Plate h L. 1, the sparrow-hawk stands before the words: »Offering of the divine ointment«, whilst in the »Geogr. Inschr. Pl. XCVI Line 1 it stands behind in the group *at muter*. — On Plate XK b belongs to the inscriptions for the preparation of the threefold mixture, communicated Plate XCI–XCV, of which I give once more Line 1–31 a part with corrections, which I mentioned before. — e belongs to the long text on Plate LXXXVI–LXXXVIII, which contains an enumeration and a description of 14 different species of incense, and a number of foreign products, especially precious timber from Ethiopia and Arabia, of which partly the wood itself or the rind partly the resin, the flower or the fruit were used.

**Plate XX–XXIV.** I give in the original size of the monument the fishes of the Red Sea, represented beneath the ships, with the addition of some others, which are taken from the adjoining wall. In the drawing of pictures in lessened proportions from the copies and stamps which I took, the drawer, not much versed in such labours, has committed several errors, which are now corrected by means of the second representation in the original size. My learned friend Dr. Dönnitz, who was much interested by this specimen of Zoology on an ancient Egyptian templewall, was kind enough to give me some valuable notes concerning the fishes represented in the Plates in question, which you may find printed further on.

**Plate XXV–XXXI.** I publish in these Plates a collection of ancient Egyptian ships, classed chronologically, which I took partly from publications of Lepsius and Wilkinson, partly from my own copies. I have already given in the »Calendar-Inscriptions« the three ships from the tomb of *Nefer-khotep*, but on account of the valuable inscriptions which accompany the representation, I have repeated them here. In the last part of the »Hierog. Denot. Wörterbuchs« which I have received, I must refer the student to the remark p. 1111, where the author has thought well to put 18 letters for the one D which he uses at all other times, when citing my works, this remark states that the »hotepes« which I also retain here, Line 33 and 49, is faulty in my publication of this text. It may be possible, as this

*Ket*. This reckoning also agrees, if we adopt the signification of the sign as above. It was lost by the process of grinding and sifting  $\frac{1}{12}$  +  $\frac{1}{12}$  or  $\frac{1}{12}$  of the two *Ten* of *Mastic*, which are correctly given as  $\frac{8}{12}$  *Ket*, for  $\frac{1}{12}$  of 20 *Ket* =  $\frac{1}{2}$  *Ket* and  $5 \times \frac{1}{12}$  =  $\frac{5}{12}$  *Ket*, there remains therefore  $\frac{1}{2}$  +  $\frac{1}{12}$  or  $\frac{1}{12}$ , which again are correctly reckoned as 1 *Ten*  $\frac{1}{2}$  *Ket*, for  $\frac{1}{12}$  of 20 *Ket* =  $\frac{1}{2}$  *Ket* and  $7 \times \frac{1}{12}$  =  $\frac{7}{12}$  *Ket* or 1 *Ten*  $\frac{1}{2}$  *Ket*. And to quote finally a most striking example I beg to compare the passage in the *Geogr. Inschr. II. Pl. LXXXII* Line 2 and 3 with the passage in Pl. LXXXIII L. 8, where for the »set« of the first receipt, in the second the sign of the bird's claw appears, which has the pronunciation of »setes« and the incontestable meaning of »resinat, it remains, one gains« in each passage of these texts. A group, which appears for the first time in these inscriptions and to which sometimes the phonetic value of *ab* is joined, representing the picture of a child riding on an elephant or a rhinoceros, in the hieroglyphic drawings it has just as frequently the appearance of the latter, with the three little balls being generally added as determinative, as well as the common plant-determinative, this group, in which formerly I thought to recognize the seed of a plant, I am now inclined to take for the name in Copt. »*apponiak*« and it is of interest to compare with this the inscriptions C. Lines 6–7 of our plate, in which three kinds of resin are mentioned, the black, the red, the white. The picture appearing to it, shows the king *Phoen* and his consort *Kleopatra* with products from the holy land before Horus and Hathor. The speech of the king runs L. 6–7 as follows: »I bring to thee incense-resins in bags, the *Feck* (?) which is produced by the divine herbs, black mastic resin which is created by the eye of *Ra* (that means the sun makes the resin exude), the red, it is brought forth by the eye of *Osiris* and the white one, *ab* it is brought to light by the eye of *Horus*, emanating the resin of *Arabia*. I lead them to thee, they all (come) from thee, their creation is made through thy hands, of *Lord of Arabia*, ruler of the holy land, then, who preparest joy for the gods through their perfume and delight for the goddesses through their fragrance.« Compare this with »Geogr. Inschr. II. Plate LXXXVIII Line 28–30 and »Tempel-Inschr.« Pl. LXVI and LXVII; it is, as I already mentioned, to be taken into consideration that »in t. or ina of the land *Pa*«, which originally signified the resin of the Arabian incense-tree, seems to have assumed the general meaning of »odoriferous, fragrant species.« We find the word used for fluids and for solid substances, for incensing, for salves and oils, see »Geogr. Inschr. II.« explanatory text p. 66–68, where p. 67 the group »*shetr*« must be corrected, which I have already done in an essay in the »Zöllerschrift.« It is simply to read »*shetr*« and signifies: »the first, the uppermost, the mistress.« About *an t.* see also Brugsch, »Wörterbuch« p. 200, where I may be allowed to take the liberty of correcting the twice repeated quotation (Rec. IV, 66) in D Text to the Rec. IV p. 66, or as well without D, but by all means it must be: Text p. 66, as one would seek in vain for *ina* in Plate 66;

inscriptions belongs to these, which are infinitely difficult to copy. Whilst the representations in the tomb of *Nefachotep* are executed carefully, (see the fine plates, taken from this tomb, in the II part of the »Hist. Inschr.«) these inscriptions were scratched in small hieroglyphs in the worst style imaginable upon the wall, and it is quite possible that I confounded the two signs, which are so similar and the more difficult to distinguish as they are worked into the stone. But for the present I see no reason, why I should think my copy faulty in regard to the determinative as well as to the phonetic writing. The group returns three times, Line 33, 48 and 49 and I cannot admit that I should have three times made the same mistake. Moreover the phonetic writing and the determinative (the general determinative for stuffs, clothes, cloth, twice used) are so well adapted to the meaning, that there is no reason for a correction. It is possible that a group *hetaw* exists, which signifies the »sail-yard«, but this group is not found here, and it is not spoken here of the sail-yard, but of the sail, the first time with the addition *en hebs. u.*, which group composed in this way, answers so well to the translation of »sail-cloth.« That it is spoken, not of the sail-yards, but of the sails, seems to me to be evident from Line 49, and from the representation belonging to it. The text speaks of the »ships on voyage with their sails hanging down (reefed, furled up). If the picture belonging to this is compared with this remark, it is plainly to be seen it is not the mast, not the sail-yards which are furled, but the *sails*. I am always willing to accept with thankfulness the corrections of my colleagues and to learn the truth, moreover when the correction comes from one, who as a judge of the Egyptian language stands so high above me as my venerable teacher, Professor Brugsch, who formerly took the warmest interest in my scientific endeavours and for years guided my studies with the greatest kindness, giving me so many opportunities of admiring the treasures of his knowledge and to profit from them, — in this case I would be the more willing to retract my opinion. But in spite of all this I must adhere from the reasons alleged, to the accuracy of my copy and that I see no reason, why I should accept the proposed correction. The representation sub b of Plate XXXI, though of mythological character, is notwithstanding of great value for this subject; it has been already published by Wilkinson but incomplete and I give here once more the whole picture complete, as I copied it from the tomb. King *Sethos* kneels before *Tum*, the God of the setting sun, in whose boat *Thoth* is standing in the fore-ground as pilot and *Horus* at the prow, steering. The inscription before Horus runs as follows: »The managing of the helm in the *Atet-ship* by *Horus*, the son of *Osiris*« and of *Thoth* is said: »The care (»mak« to care, to pay attention, to care) of the boat by the lord of *Hermopolis*« (see Birch Dictionary p. 427, where the word *mak*, i has received the very adequate meaning of »Watch«; see also Brugsch »Wörterbuch« p. 617–619). — In the signature of this and of the preceding plate, regarding the time of the monument, the XIV. century has been put by a mistake; it must be in both cases the XV. century. — It is of high interest to observe from the representations the gradual improvements in the art of ship building of the ancient Egyptians, the very oldest of which we know anything, as e. g. the helm appears for the first time only in the XII. dynasty (see Pl. XXVIII), it being till that time supplied by several oars, etc. — Of all this I will speak more in detail in the second part of my work.

I added the last Plate but one of this work, because of its giving the results of my stay at *Sobek*, which I mentioned in the preceding report of my journey (see p. 6 and 7), and I add the last Plate as a specimen of the coloured drawings, which I also mentioned in the report. If ever I should be happy enough to get means sufficient to enable me to publish the whole collection of coloured drawings, the history of art would thereby certainly obtain a valuable addition.

In conclusion I must not, I believe, leave the fact unmentioned, that a portion of the published representations were found on a wall, which has been excavated at the expense of the Egyptian government some seven or eight years ago. It is not for M. Mariette alone, that these excavations are made; M. Mariette only directs the excavations, which are made »au profit de la science« at the expense of his Highness the Viceroy *Ismail*, and these representations, so valuable for our science are copied by me »légitimement en vertu du droit, que donne à tout le monde le gouvernement égyptien d'étudier les monuments qui, par ses soins sont rendus au jour.« I lay particular stress on this fact that no one, in consequence of this publication may one day read in the »Moniteur« such remarks as were made in consequence of my publication of the »List of the Kings of Abydos and to prevent an »indignation générale dans le sein de l'Institut« as arose at the news of the »acte comparables« of the German »spoliateurs«, or occasion being taken to protest »énergiquement au nom de la science française, contre de pareils procédés«, lest too the *Moniteur* should again expose itself as it did on the 25<sup>th</sup> of January 1865, where, horrible dictum, the following was to be read word for word: »Notre étonnement a été grand d'apprendre, en recevant communication de cette découverte, une des plus belles que l'illustre archéologue français ait faites en Egypte, que cette liste des rois venait d'être publiée à Berlin, sans même que le nom de notre compatriote fut mentionné. Il nous apprend qu'une copie de cette liste royale lui a en effet été dorée. Pour que la bonne foi publique ne soit trompée à l'venir et pour qu'un acte déloyal ne rapporte aux spoliateurs et à leurs complices que la honte qu'eux est due, il suffit de rappeler que personne en Egypte ne peut foulier le sol sous un firmant, et que Mariette-Bey est le seul possesseur de ce firmant; or, il n'est pas probable que des monuments comme la Table royale et géographique d'Abydos soient sortis tout seuls de terre. Monsieur de Rougé, témoin de la découverte de Mariette, a été le premier à protester énergiquement, au nom de la science française, dans le sein de l'Institut, contre de pareils procédés. L'indignation a été générale à l'assemblée de vendredi dernier 20 janvier, lorsque la lettre qu'on vient de lire a été communiquée à l'Académie, en même temps que la nouvelle de l'acte comparble qu'elle signale à la conscience publique de tous les pays. Ce n'est pas à Auguste Mariette seulement qu'on fait tort; mais c'est aussi au Vice-Roi, dont l'inépuisable munificence donne si largement à notre compatriote les moyens de prendre possession, en son nom, de l'histoire pharaonique qui se dresse à sa voix dans toute la vallée du Nil, et vient se ranger à sa place dans le Musée de Boulogne, lequel compte aujourd'hui 27000 monuments trouvés et classés par Auguste Mariette seul. Although M. Mariette, highly indignant wrote afterwards on seeing this abuse of his name: »Mes principes d'urbanité et de bonne fraternité m'oblige à vous écrire spontanément pour vous déclarer que, loin d'approuver le langage du journal français, je proteste au contraire contre tout ce qui peut s'y trouver d'affirmé pour M. Lepsius et pour vous,« and further on: »Votre colère est juste, mais elle tombe à tort sur moi. — C'est au Moniteur qu'il faut vous adresser. Le Moniteur a entassé erreur sur erreur; à mon insu, sans m'en prévenir, sans que je l'en aie chargé ni directement, ni indirectement, sans même que j'aie prononcé ou écrit un seul mot qui tende à le pousser dans cette voie, il a légèrement formulé une accusation indignante de son habileté gravité. Moi, je n'en suis pas responsable. La querelle vient de lui, et je ne l'épouse pas. — Although the Moniteur knew of this letter, the editor has not considered it worth his trouble, to give one word of recantation of the above, so that M. Chabas remarks upon it in the »Revue rétrospective à propos de la publication de la liste royale d'Abydos,« deuxième article p. 12: »Et, bien que la vérité soit connue depuis longtemps, qui donc a élevé la voix en France pour les démentir ou même pour atténuer la portée? Qui donc a averti le public trompé que le Moniteur a entassé erreur sur erreur etc. Toutes les rectifications se sont bornées à la déclaration que la note du Moniteur était malencontreuse! Il faudrait évidemment considérablement la signification de cette expression pour faire découvrir un témoignage contre la véracité du article calomneux du Journal officiel.« — Let public opinion therefore form its judgment from this simple representation of the positive facts.

SOME REMARKS  
ON THE  
FISHES OF THE RED SEA, REPRESENTED IN PLATE XX—XXIV  
BY  
Dr. DOENITZ.

The author of this work gave me the opportunity, so welcome to a zoologist, of making myself acquainted with the copies of a number of zoological representations on an ancient Egyptian monument. The representations, from which these copies are taken, were found in one of the halls of the terrace-temple of Dér-el-baheri in Upper-Egypt. It is, as the author understood from the accompanying inscriptions, a memorial in honour of a naval expedition from Egypt to Arabia, in the 17th century before our era. The drawings added for ornament beneath the Egyptian fleet, represent for the most part fishes from the Red Sea, but we find among them also two tortoises, two crabs and a cuttle-fish. Although the representations give only the contours of the animals, as was generally the custom in Egyptian drawings, one is nevertheless able to recognize them at first sight, and these ancient representations have therefore so far scientific interest for the zoologist, as they permit a comparison, even though a not very extensive one, of the Fauna of the Red Sea 3500 years ago, with that of the present day. Unfortunately the rays of the fins, which play such a conspicuous part in the system of to-day are wanting in the representations. The fish Nr. 12 is the only one, which makes an exception. The indented edge of the first dorsal fin enables one to recognize three rays. The situation of the eye and the position of the fins seems not to be always quite correct, a deficiency, which renders the classification rather difficult. As an indemnification one has laid great stress on the correct representation of the general form of the body, and every characteristic in this respect, so that it is possible from the representations of the ancient Egyptian Zoologist's, to define a number of the fishes pretty accurately. We see represented not only *Teleostier*, but also two *Selachier*, (two rays) Nr. 22 and 23. Further we find (Nr. 25) a fish, which attracts the attention by his two eyes. It belongs certainly to the *plaices* (soles). With a fine observation of nature, the one eye is represented larger than the other. Some fishes are characterized by a curious ornament of the head. To these belongs Nr. 18, in which one recognizes at a glance a *Nasus unicornis*. Nr. 20 and 30 belong also to this class. Moreover they are so similar, that I dare say they represent the same fish. In Nr. 39 the pectoral fin is wanting, yet the whole habit of the fish indicates, that we have before us a specimen from the family of the *Gymnopharyngidae* (cataphracti). The wanting of a fin, which we observe in other fishes also proves, that the Egyptian artist did not pay much attention to these organs of locomotion, which are so important for the enquirer of to-day. The question is now to define the name of the two objects before us and we think of course of *Scorpaena* and of *Pterois*, but as the three kinds of *Scorpaena* we know of in the Red Sea, have not such developed barbules above the eye as represented in the picture, we must decide in favour of *Pterois*. We must remark, that in this instance and everywhere the rays of the dorsal and anal fin do not stand erect. This gives a different appearance to the fishes to that, to which we are accustomed in the pictures. The pectoral fin of Nr. 20 being shorter than the dorsal fin, I am inclined to define this fish as *Pterois muricata*. The number 19 and 36 are remarkable for their very pointed mouth, and surely represent the sword fish *Xiphias gladius*, though the dorsal fin stands a little too much behind. On the other hand one recognizes thereby the characteristic erect position of the *Scomberoides*, and the marked curve behind in the form of a crescent. Less pointed but still very striking in its form is the mouth of Nr. 26 and 27. (The head of the last figure is damaged in the original, but one is convinced at first sight, that the fish represented is identical with Nr. 28). The curious shape of the mouth, leads one to think of *Mormyrus oxyrhynchus*, which is however a Nile-fish and does not belong therefore to the

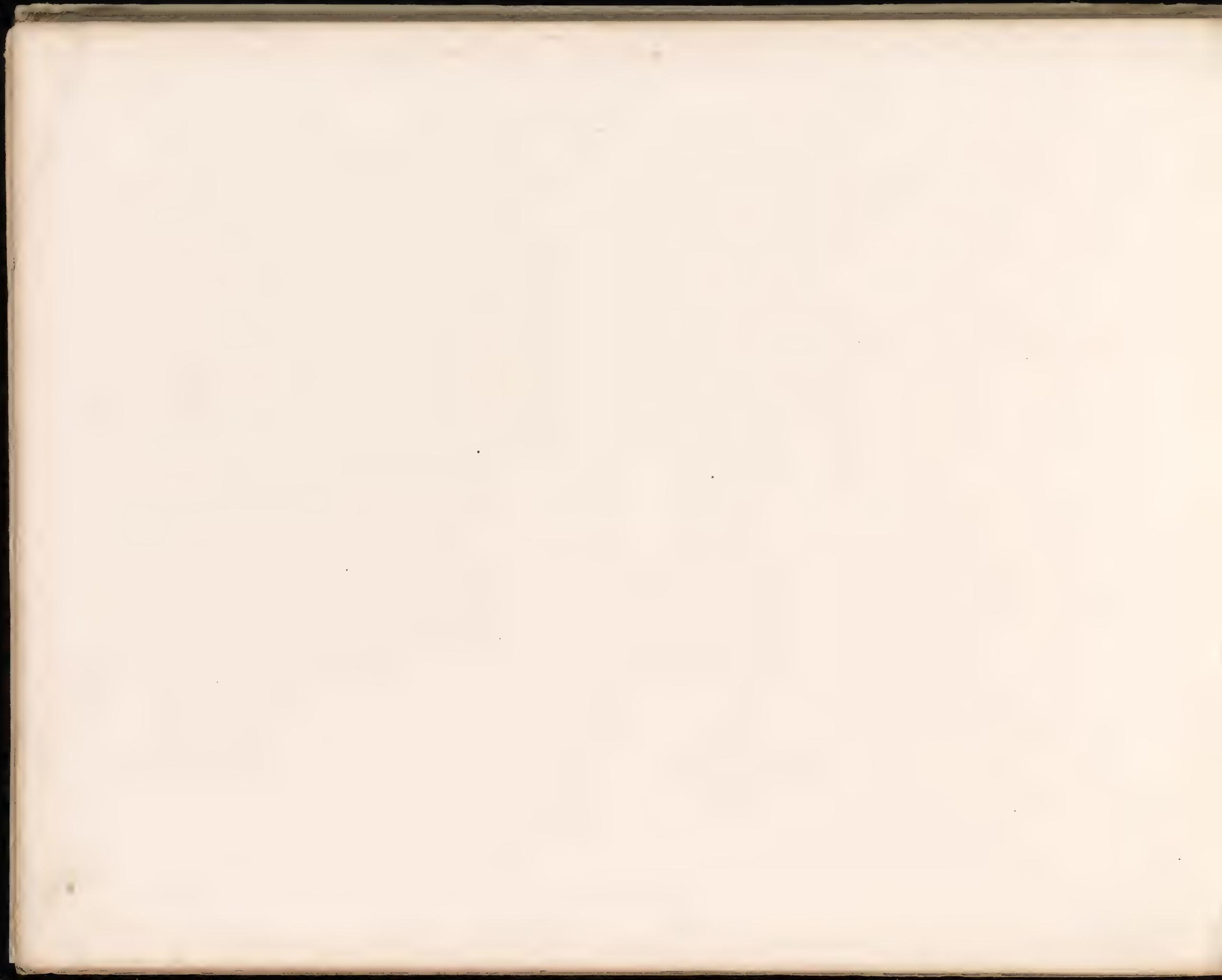
Sea fishes. Two other fishes are distinguished by the greatly developed dorsal and anal fins, Nr. 9 and 34. Nr. 9 is characterised as *Platax* by the body being much curved on the upper and lower side. We have probably before us *Platax Teira* Forsk. Nr. 34 seems to represent a *Holocentrus*. I should think of *Holocentrus asper*, if dorsal and anal fin were more pointed.

The *Gymnodonten* and *Sclerodermen*, known by their clumsy body, are so frequent in the Red Sea, that one may well expect to find them in the ancient representation of fishes. And indeed, one recognizes easily that Nr. 12, 15 and 17 belong to this class. The shape of Nr. 12 resembles *Balistes (Xenodon) niger*, it is only the first ray of the first dorsal fin, which is too high. After all, this fish in its entire form and especially in the strongly marked rounding of the caudal (tail) fin, resembles so very much the *Balistes* above mentioned, that I suppose, the Egyptian artist has thought himself bound to exaggerate the first dorsal fin with its three rays, in order to show forth more plainly the characteristic of the family. It is easy to recognize in Nr. 15 the contours of *Balistes assatus*, which is very common in the Red Sea. Fig. 17 represents a *Tetradon*, which I am not able to define more clearly. It may be just as well *T. perspicillaris* as *calamara*. Fig. 29 is either a *Tetradon* or what is still more probable an *Ostracion*. The latter opinion seems to be favoured by the double line of the body, which probably is meant to indicate the edges of the coat of mail, if after all, we have not to do here with one of those corrections, which occur on Egyptian monuments. The representation having no anal fin cannot puzzle us, as we have seen that the artist did not deal very fairly with the fins in general.

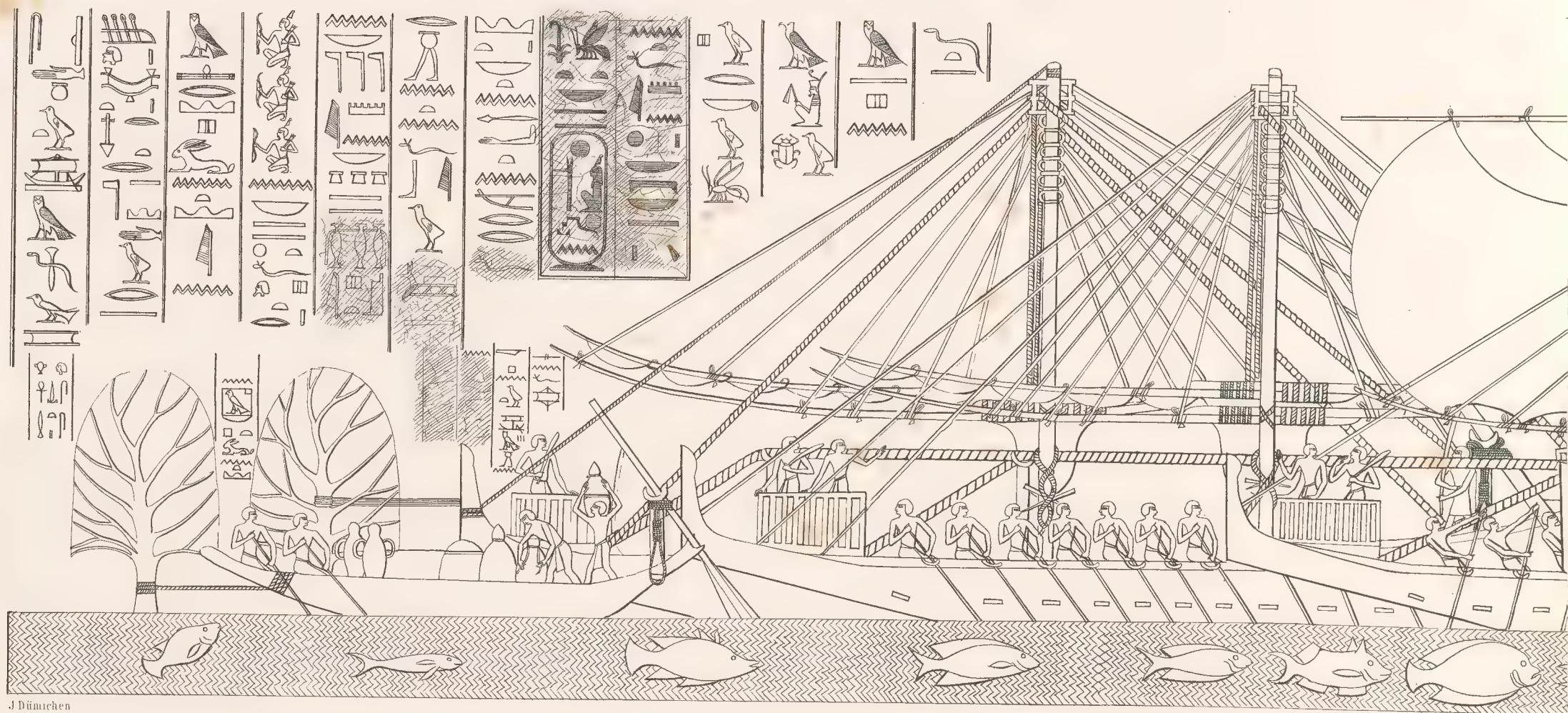
The curious profile of Nr. 4 and the plainly puffed up lips, characterize this fish as *Chelichthys undulatus*. The ventral fin was not clearly marked in the original, and has been omitted in the drawing.

The long and high dorsal fin, the broad anal fin and the broad fore-head characterize Nr. 17 as *Acanthurus velifer*, one of the ornaments of the Red Sea. Nr. 33 seems to represent *Chelodon strigangulus*. Nr. 24 is probably *Scarus viridescens*, with the pectoral fin wanting. Fig. 6 I suppose to be a *Diopatra*. But I will leave off supposing. A more careful investigation than that, which I have as yet been able to undertake, will make many things more certain and throw more light on the numbers not noticed above. Before I conclude I will remark further that the tortoises Nr. 32 and 35, represented in the Plates, are to be taken for *Trionyx niloticus*, because of their pointed mouth. Nr. 3 is a cuttle-fish, a *Loligo*, as we see from the stretched out body, the form of the caudal fins, and the number and form of the tentacles.

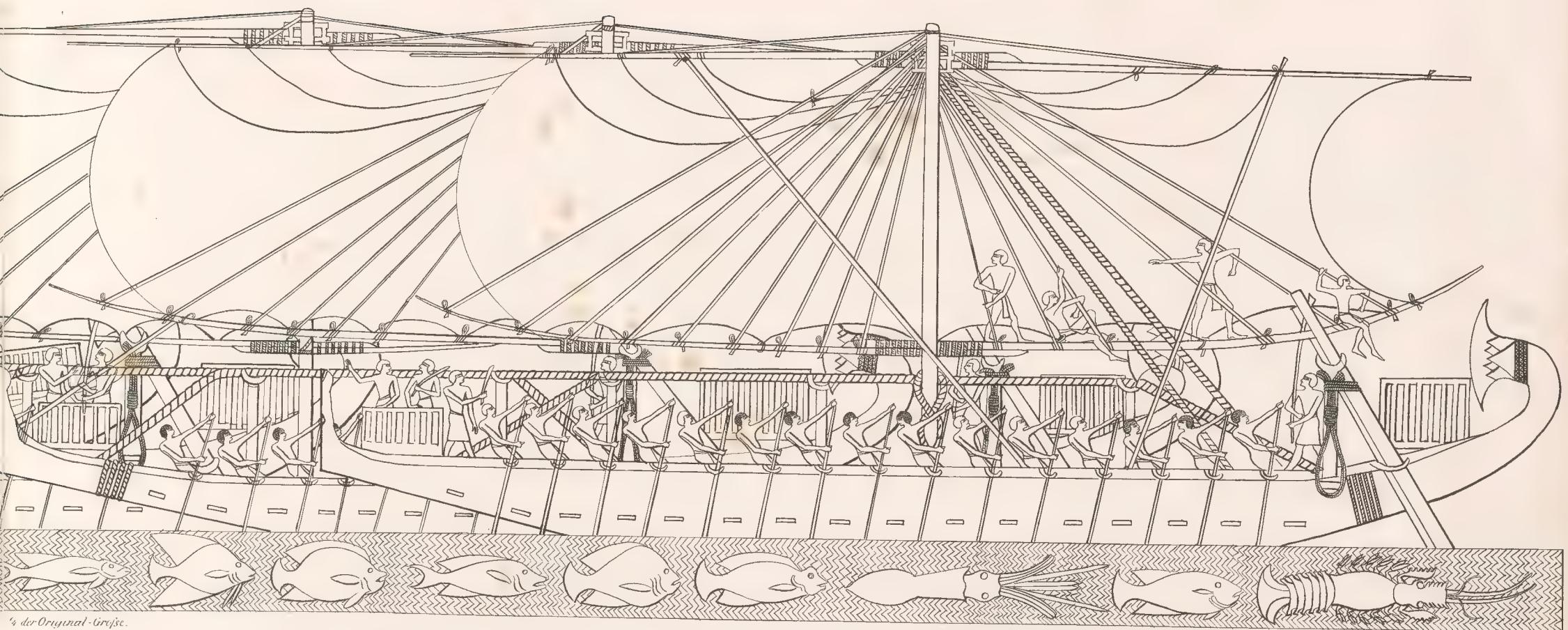
The two crabs Nr. 1 and 31 belong as we remark at first sight, to the genus *Palinurus* for they are deficient in claws, the five feet of the Thorax have a fin and the (outer) tentacles are bordered with a long scourge. We know the *Palinurus penicillatus* is to be found in the Red Sea, and Fig. 31 accords well with it. The stings of the head-breastpiece are represented as three rows of triangles. A similar cutting is wanting in Fig. 1, either because the animal represented did not possess such strong stings like that of Nr. 31, or because the artist failed in representing this detail. If we adhere to our first conclusion, we should have to do here with the sub-genus *Punulirus*, representatives of which we know to exist in the Indian Seas.







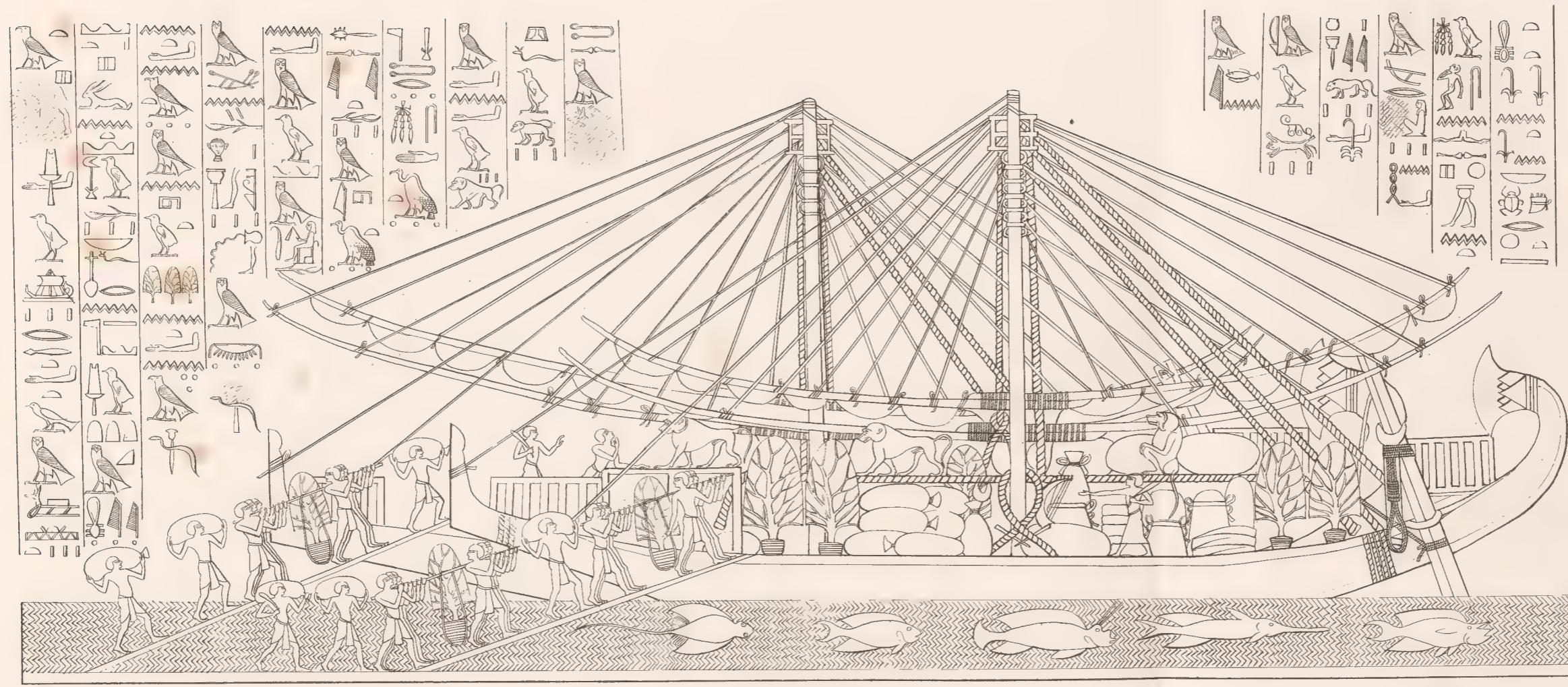
J. Dürmichen



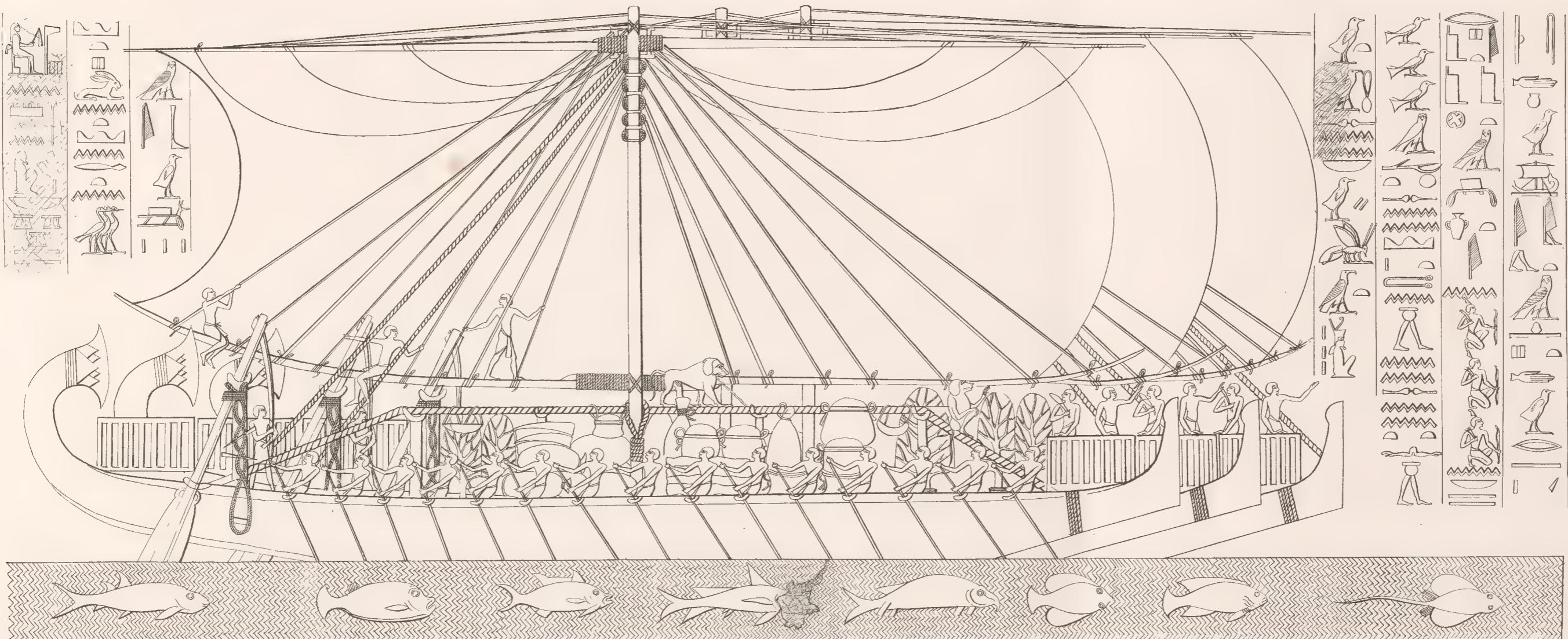
4 der Original-Große.

gez. O. Wagner

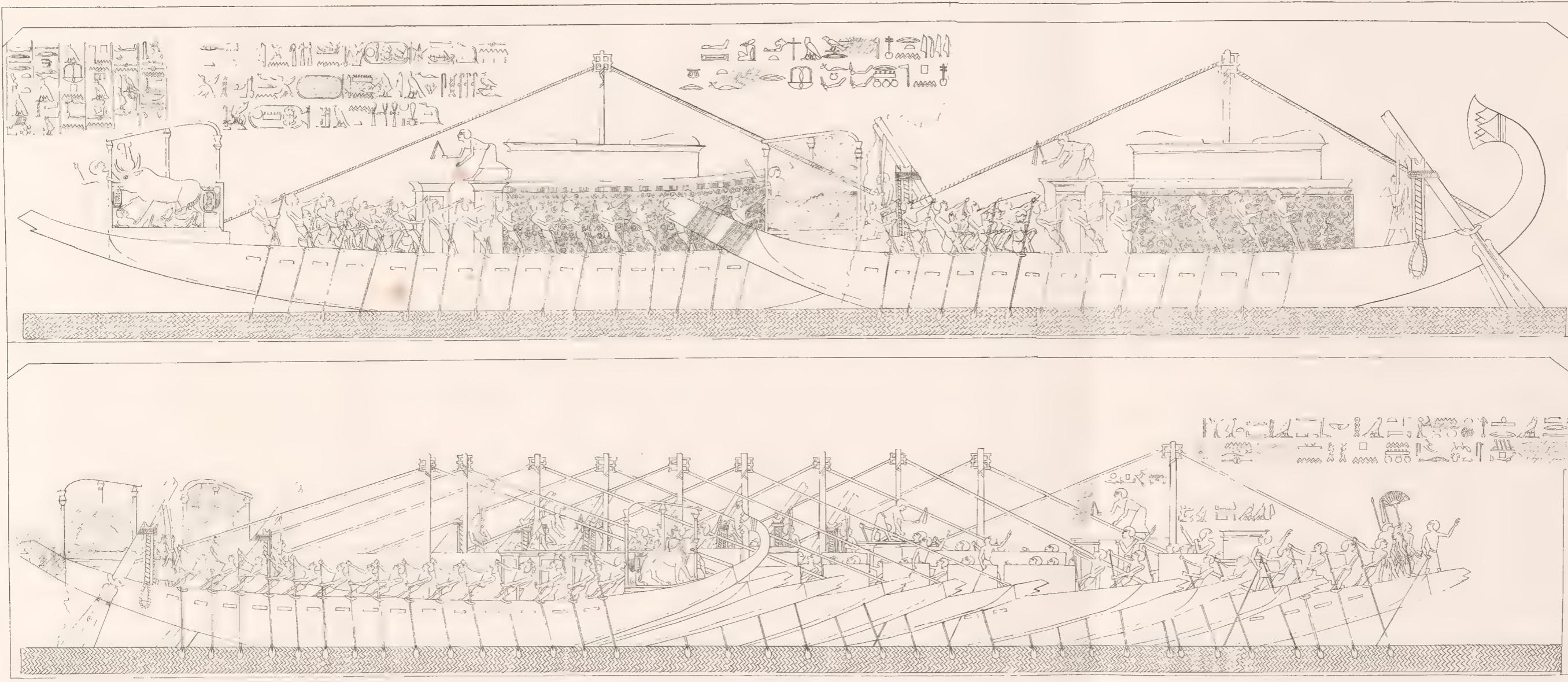










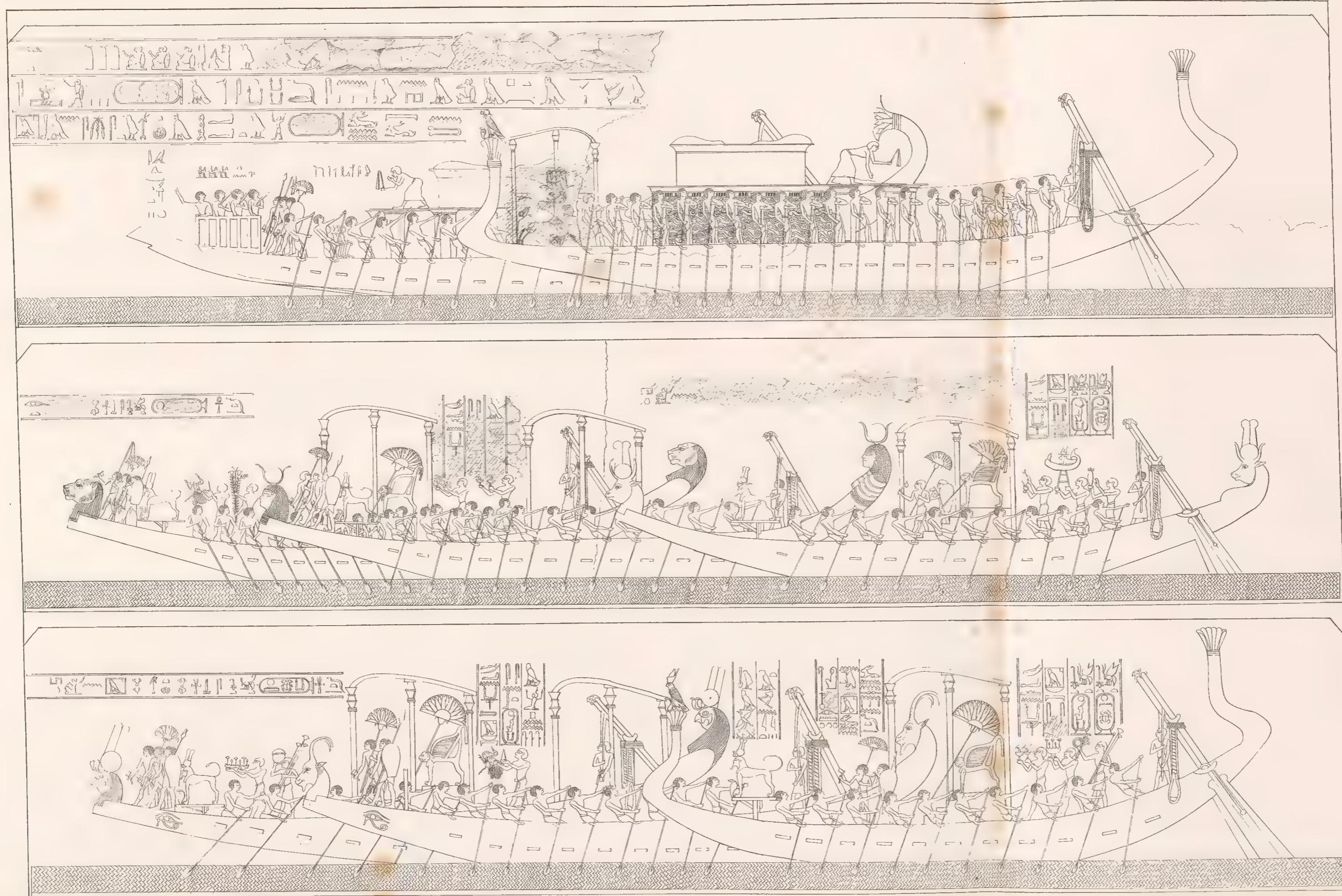


to der Original-Größe.

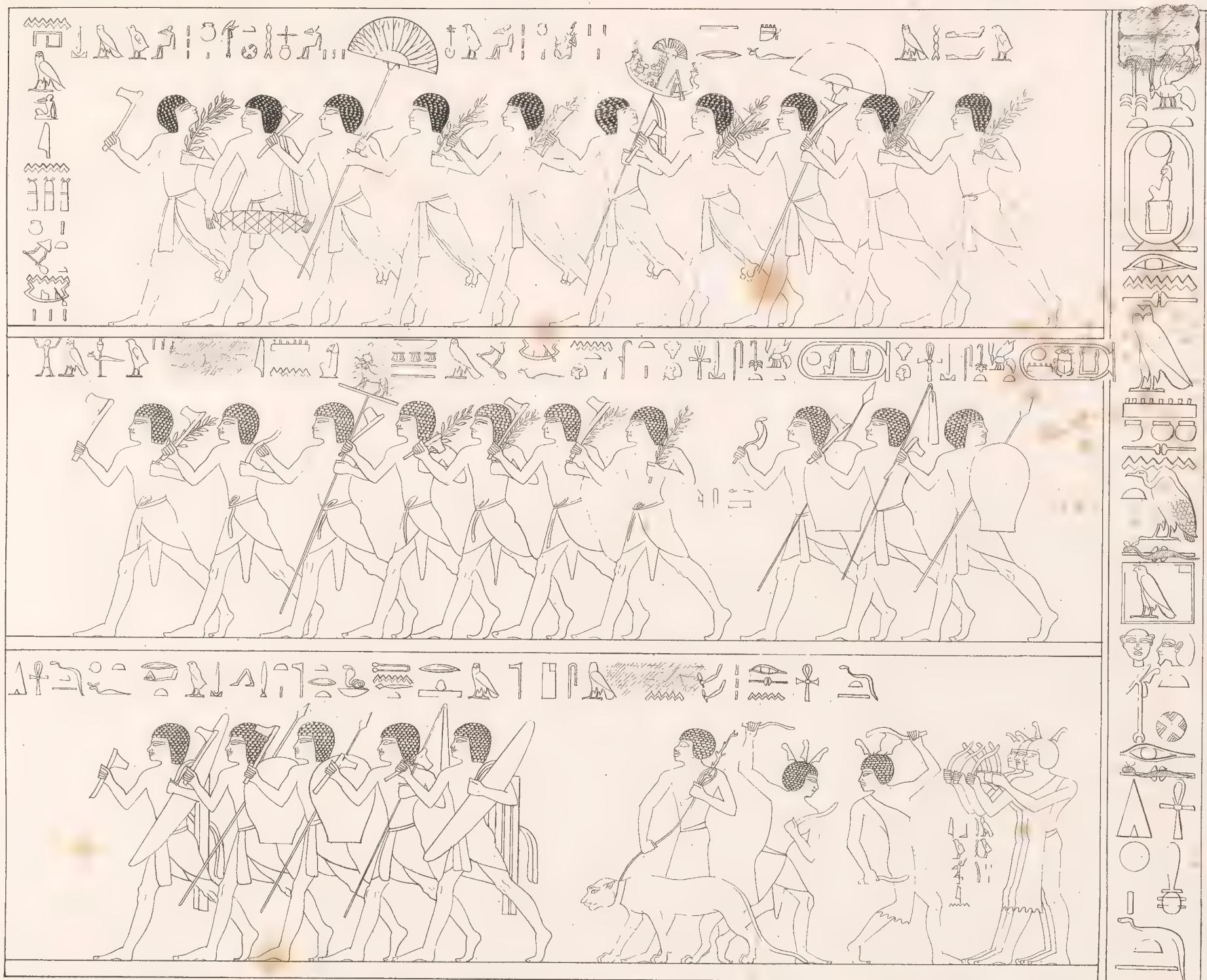
J.D.

O.W.

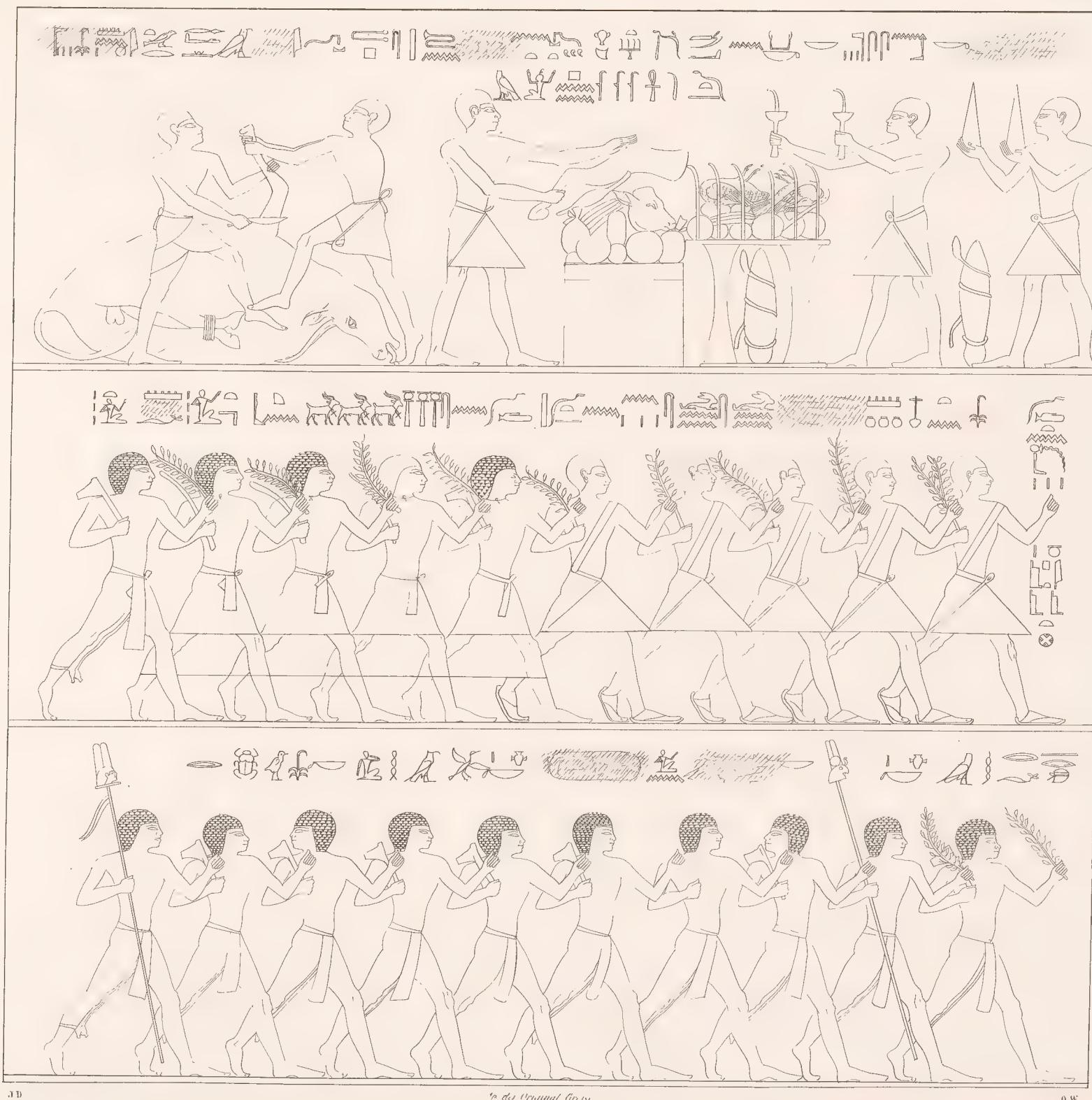




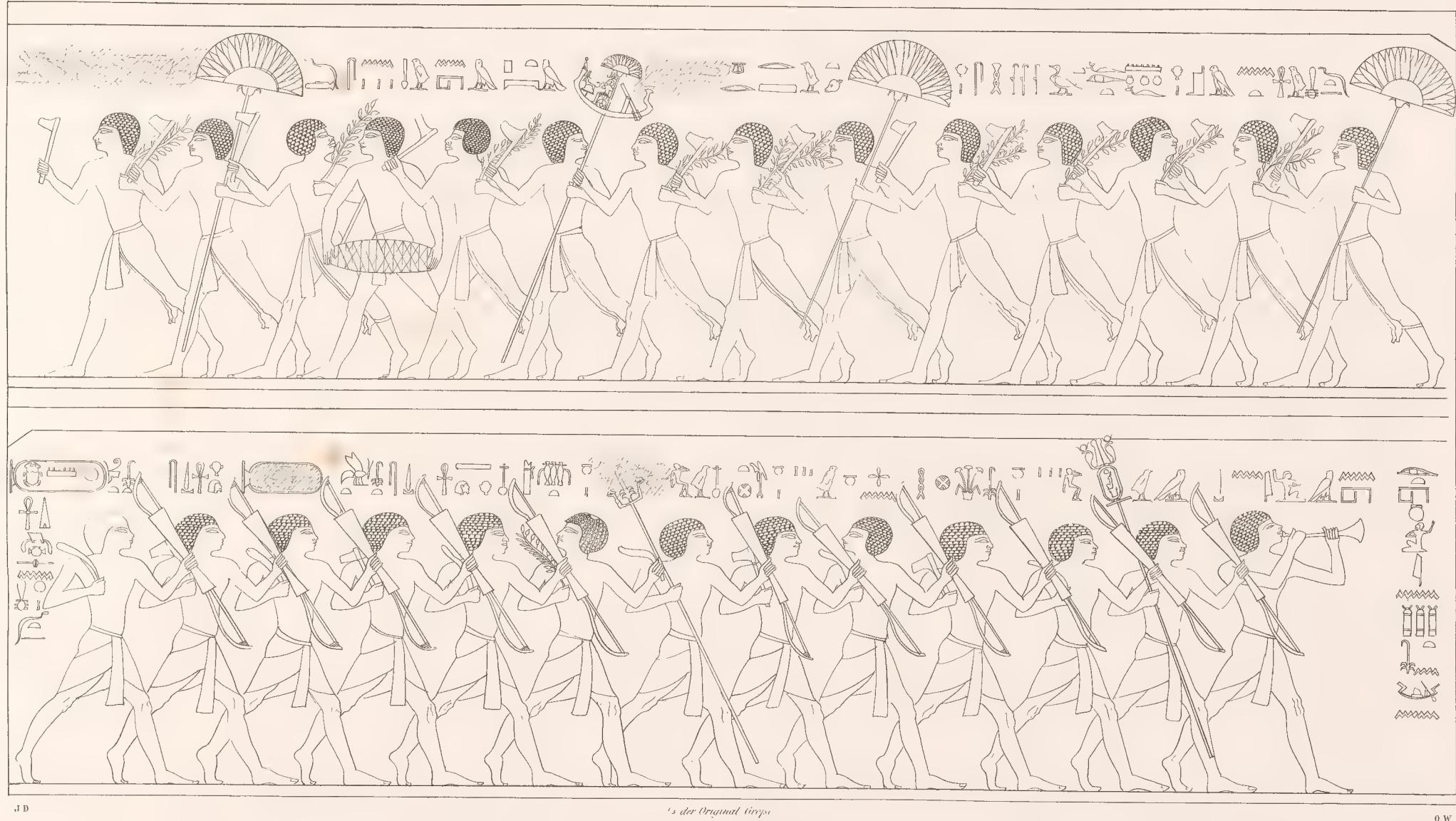






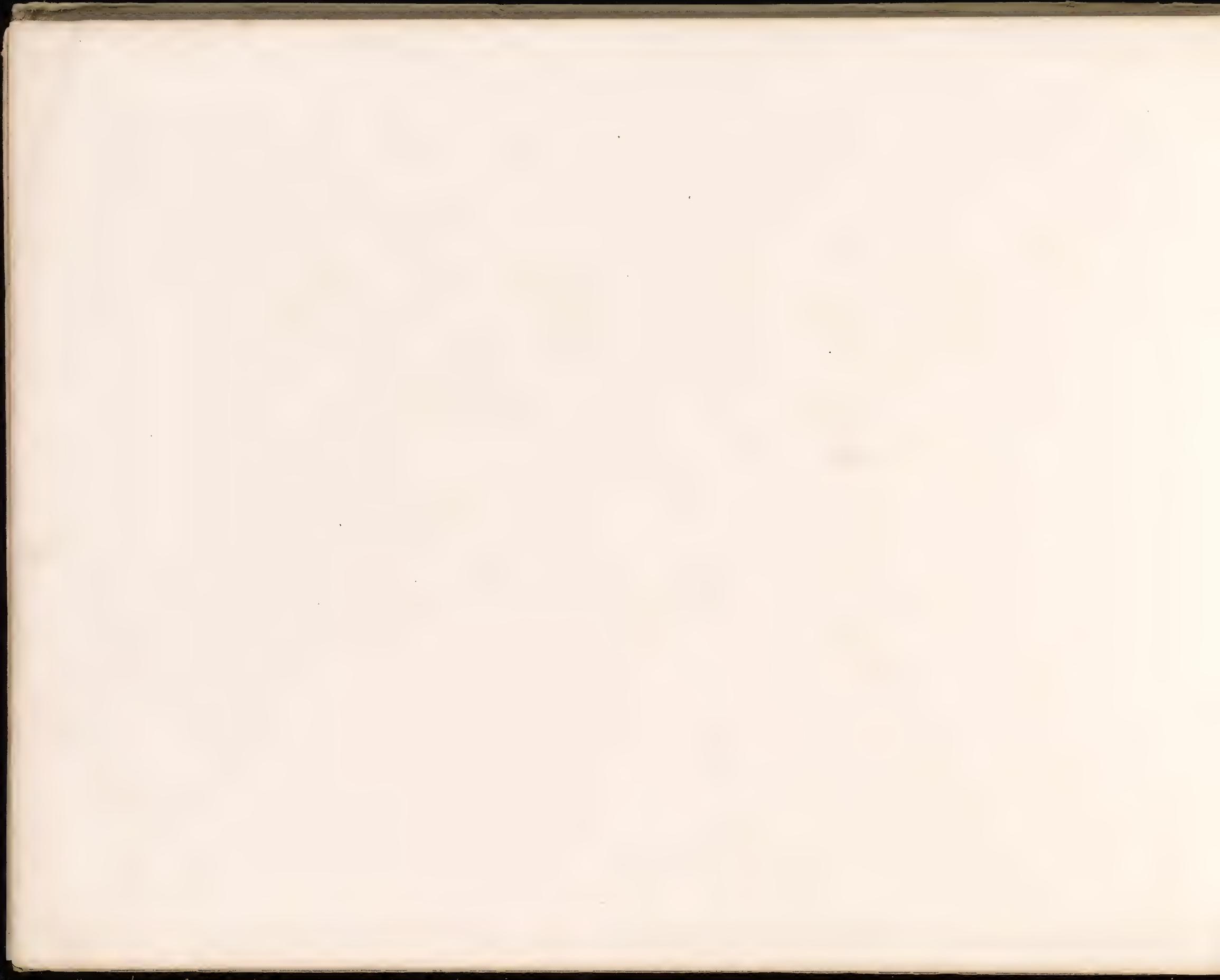


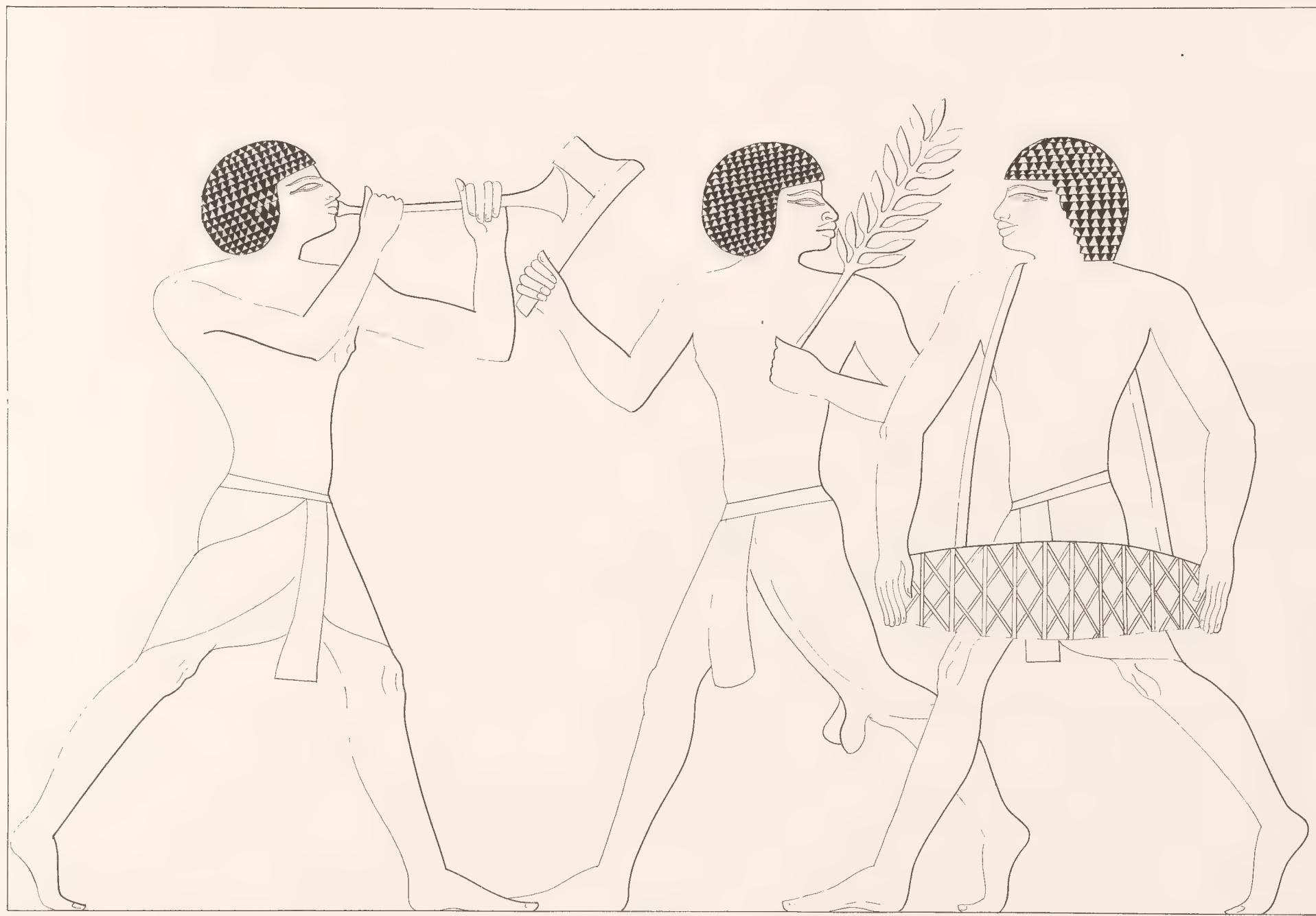










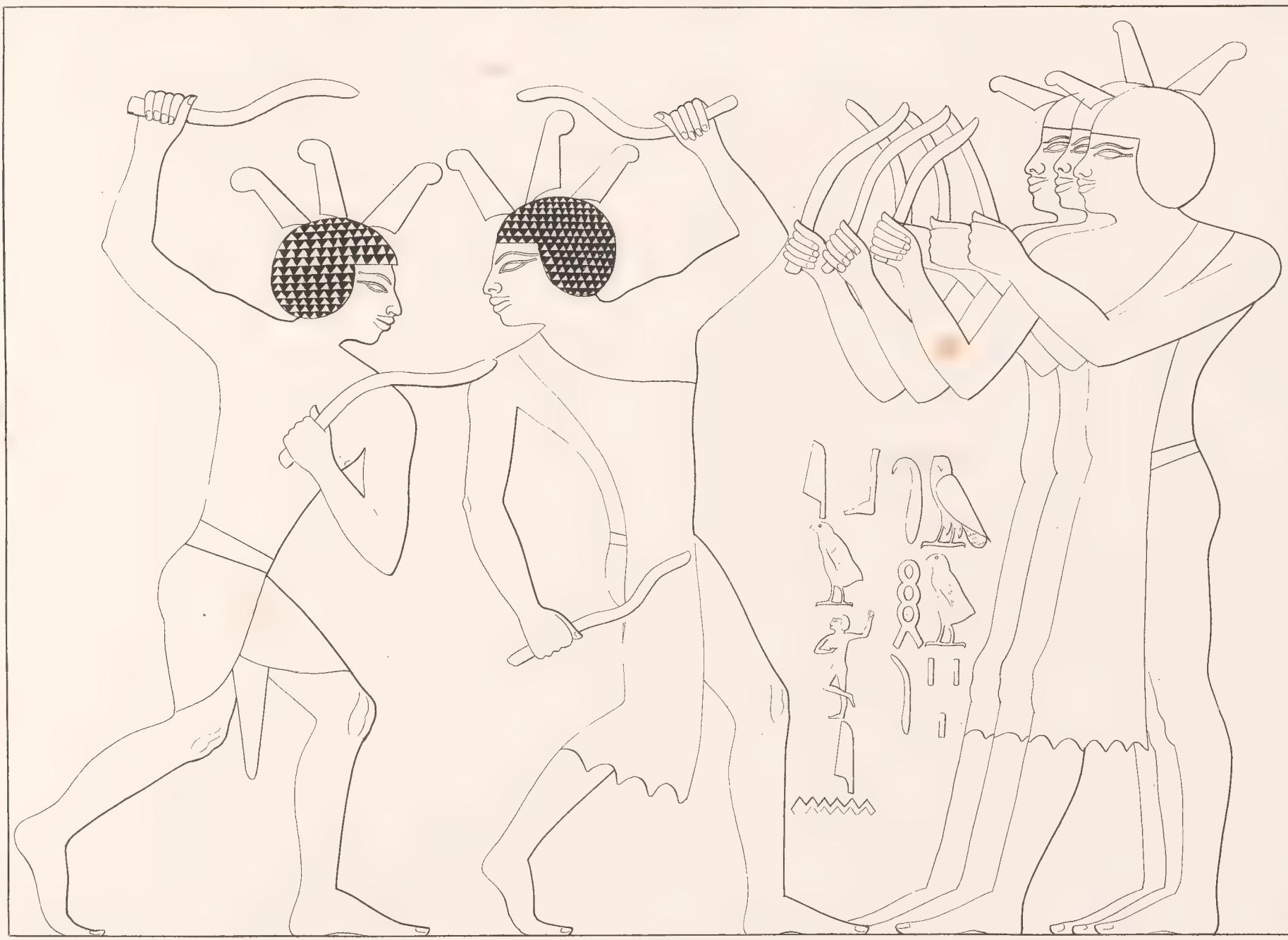


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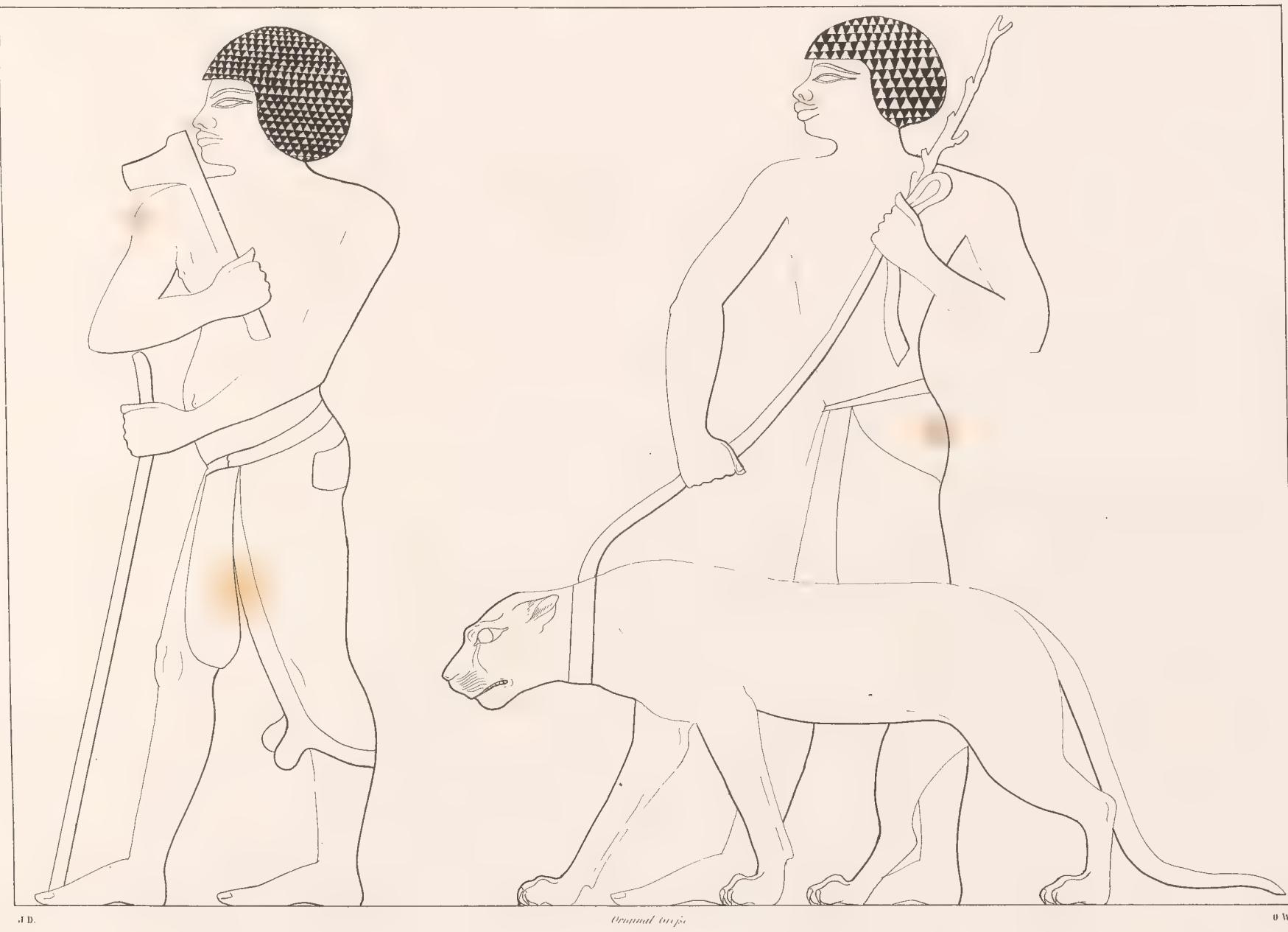
Original Größe

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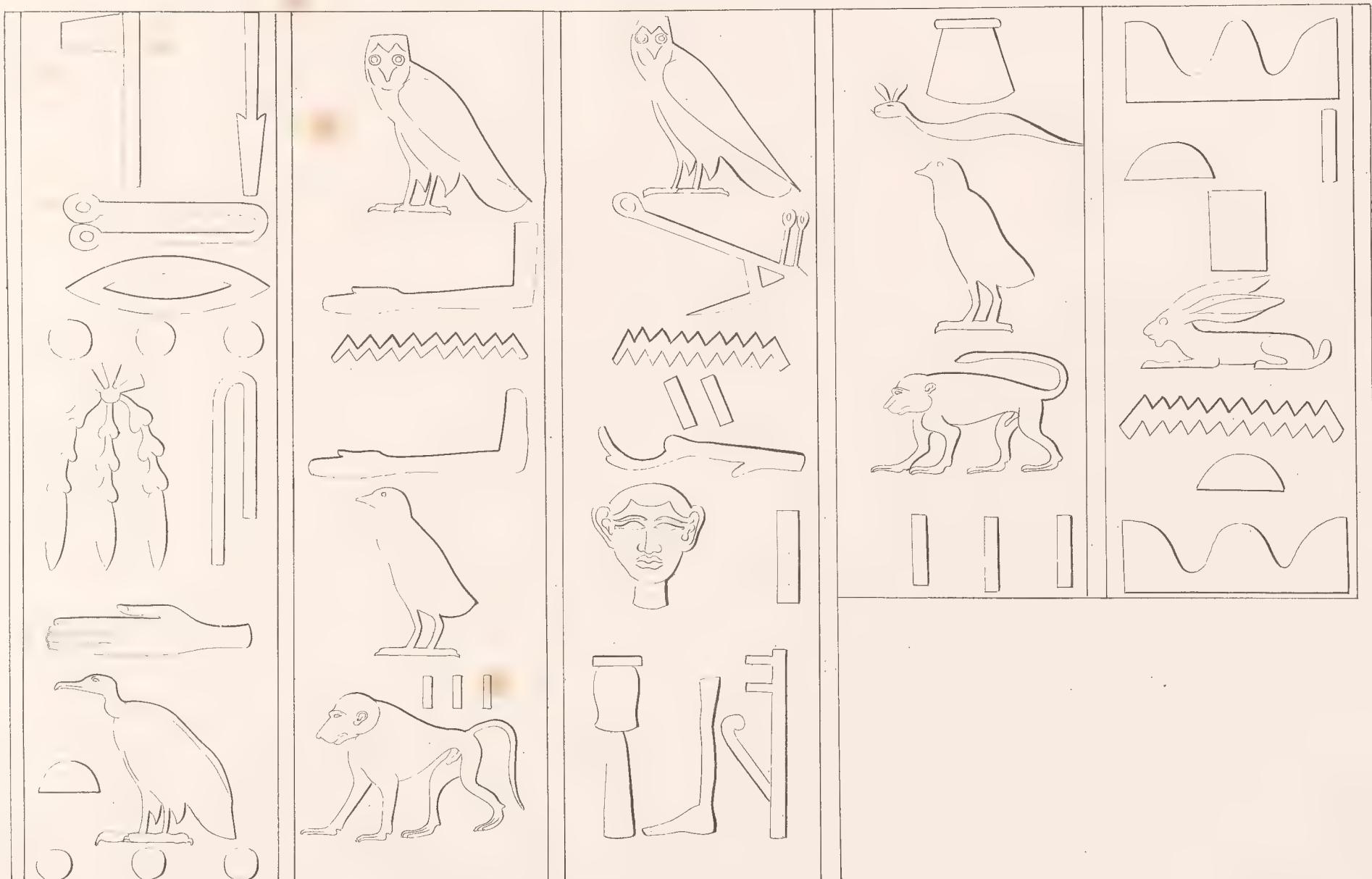








Taf. XIV.

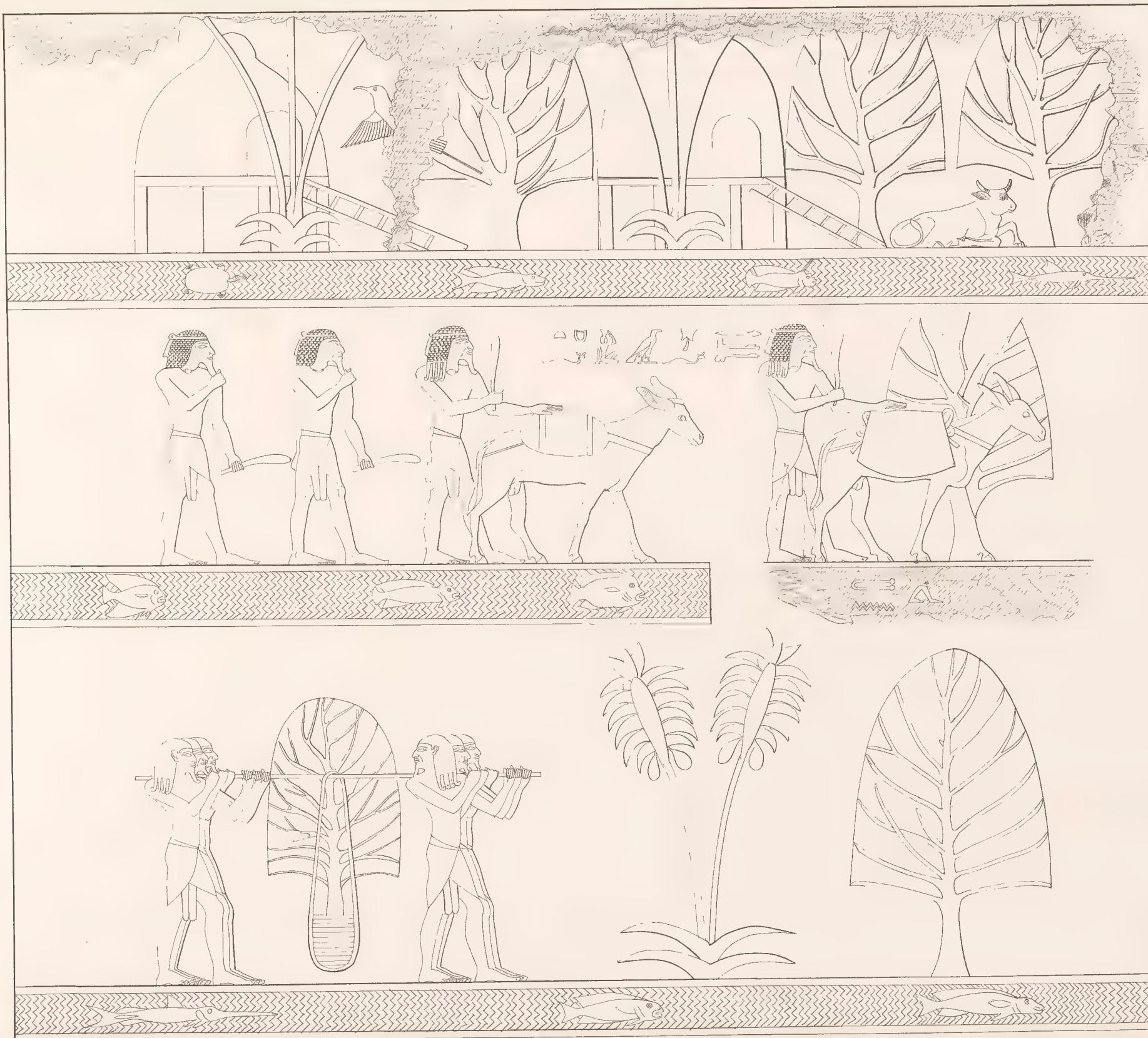


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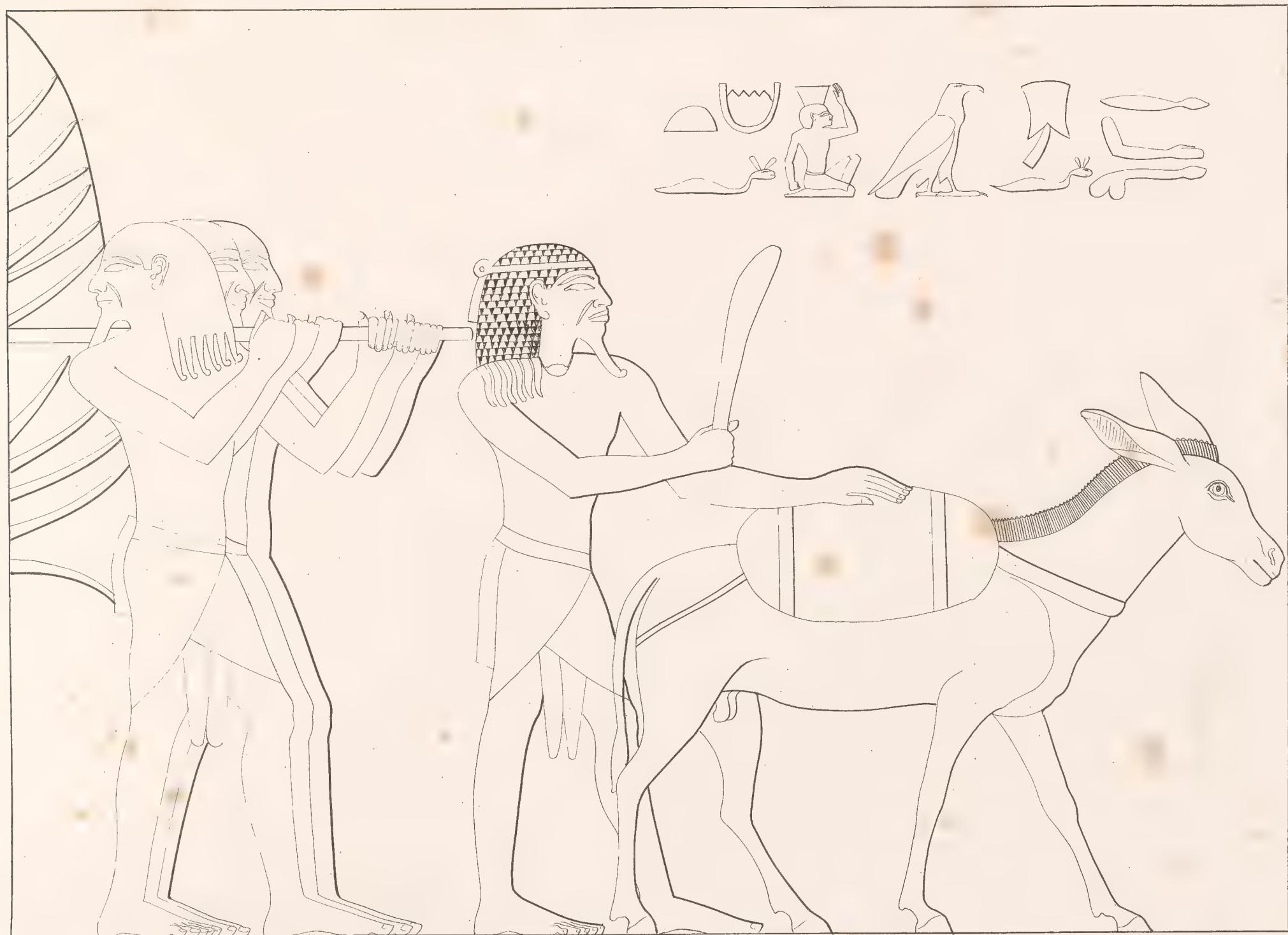
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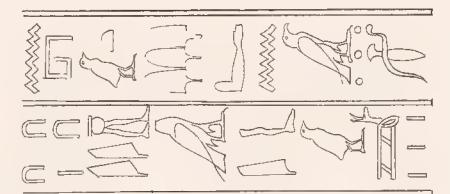
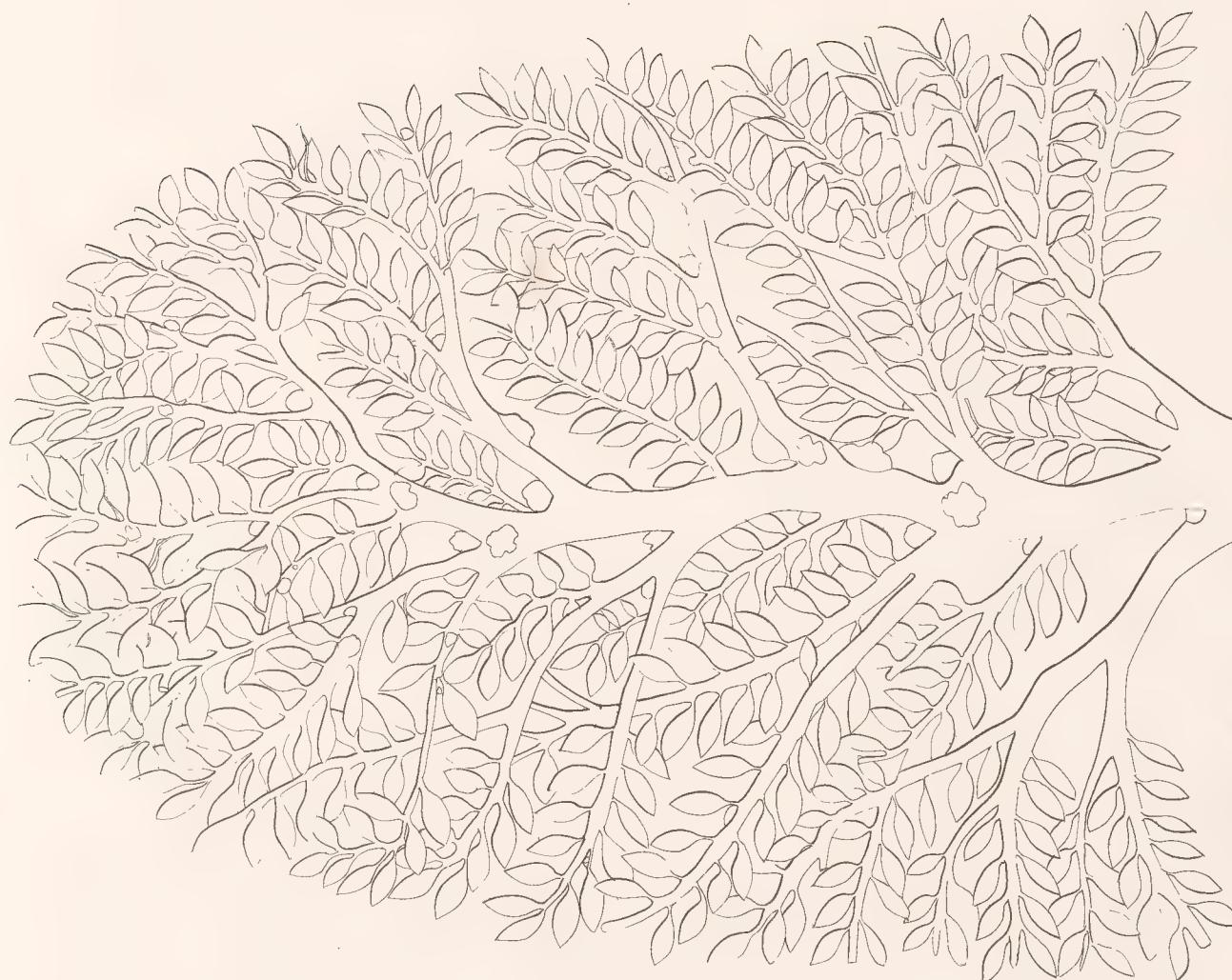




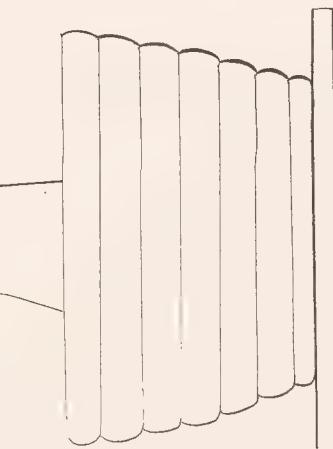




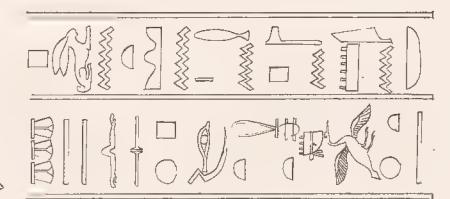




n. W

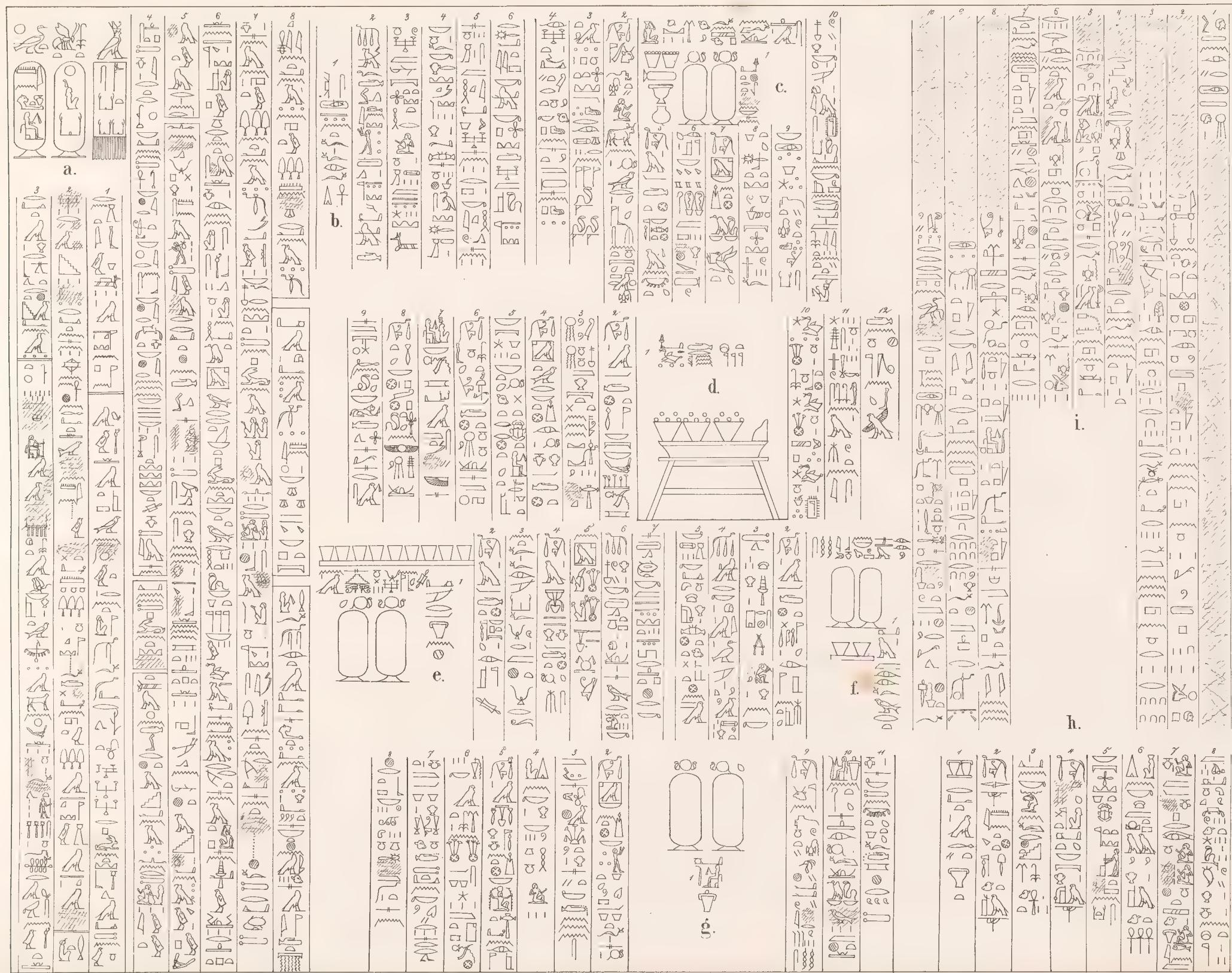


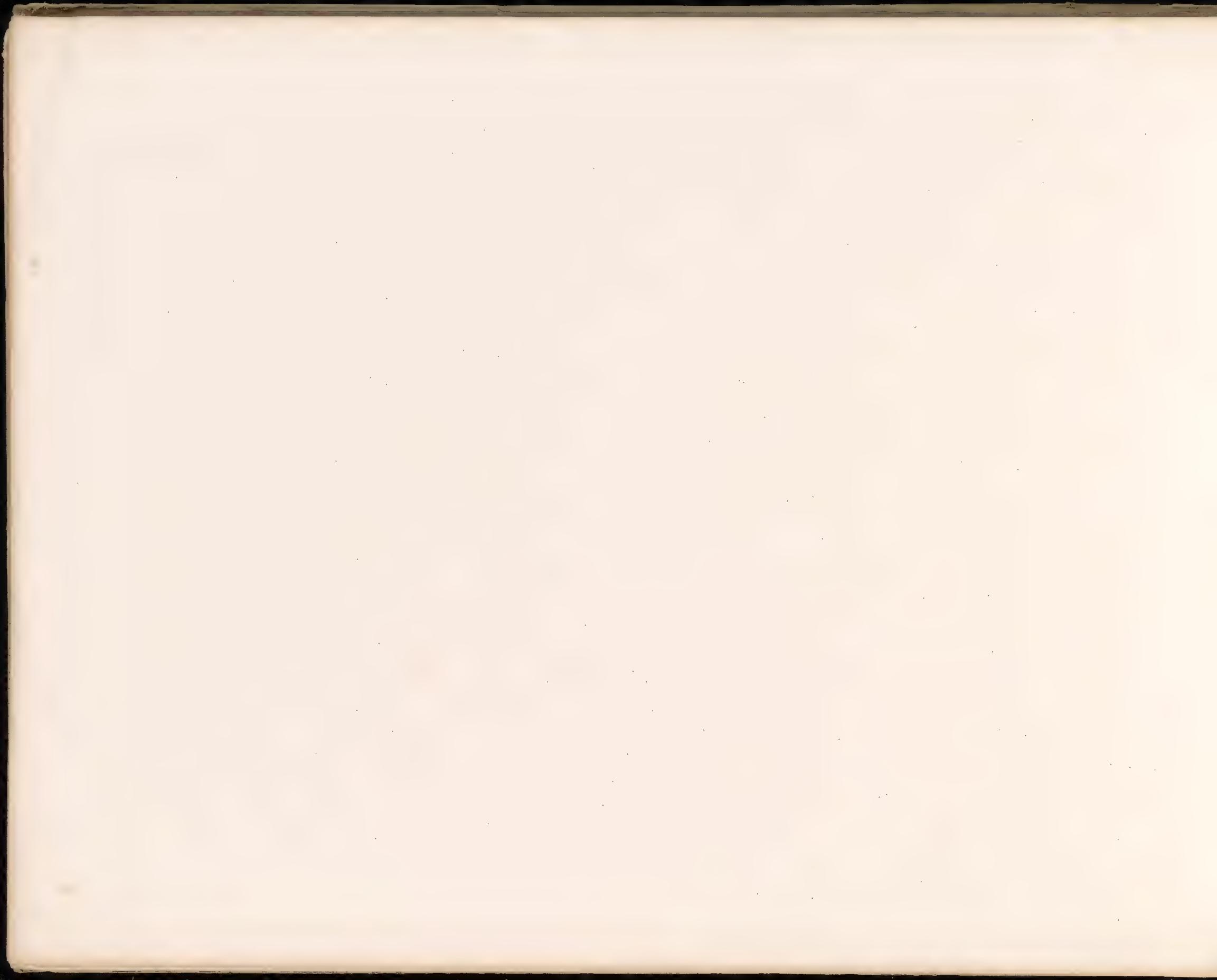
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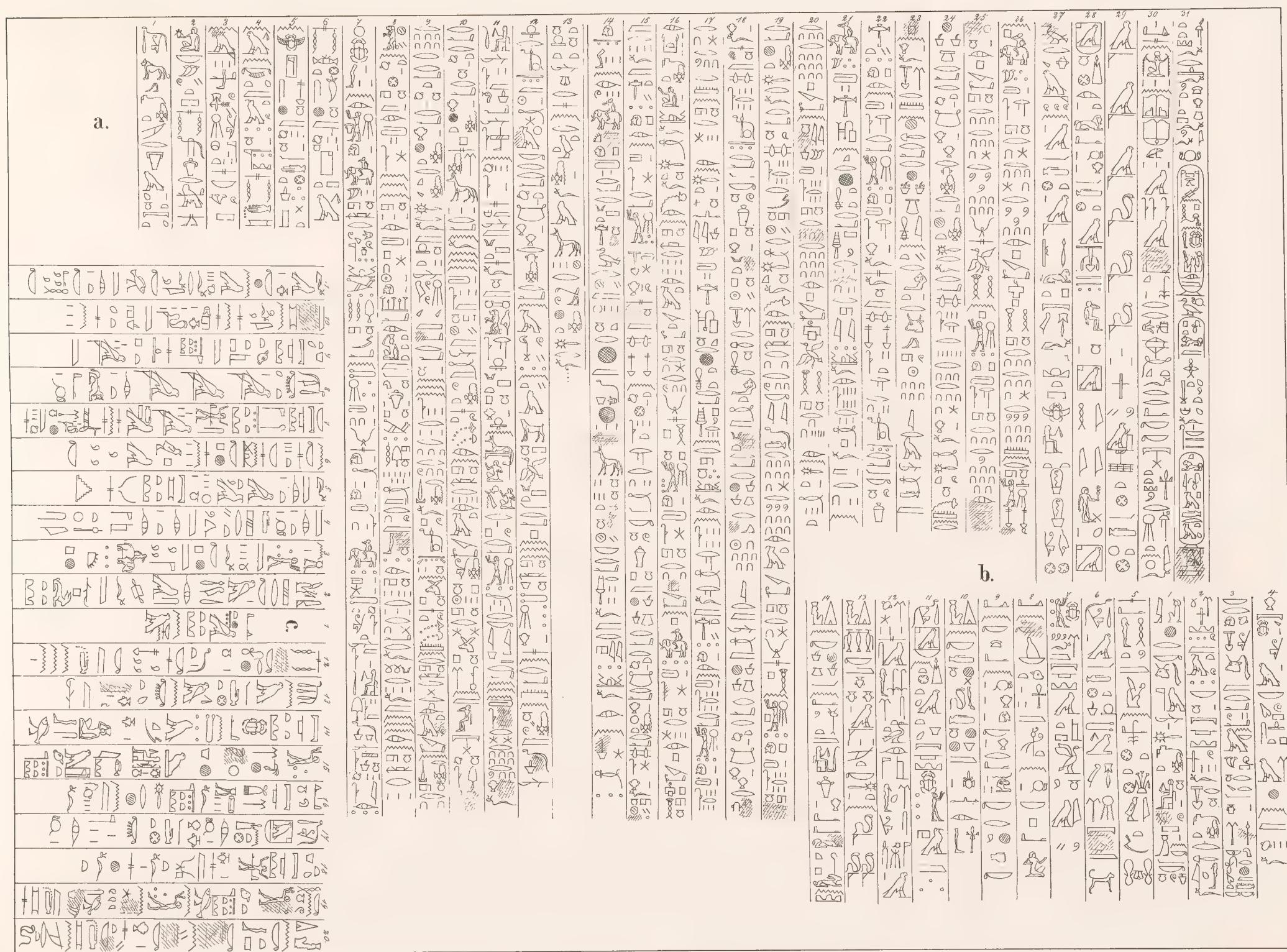


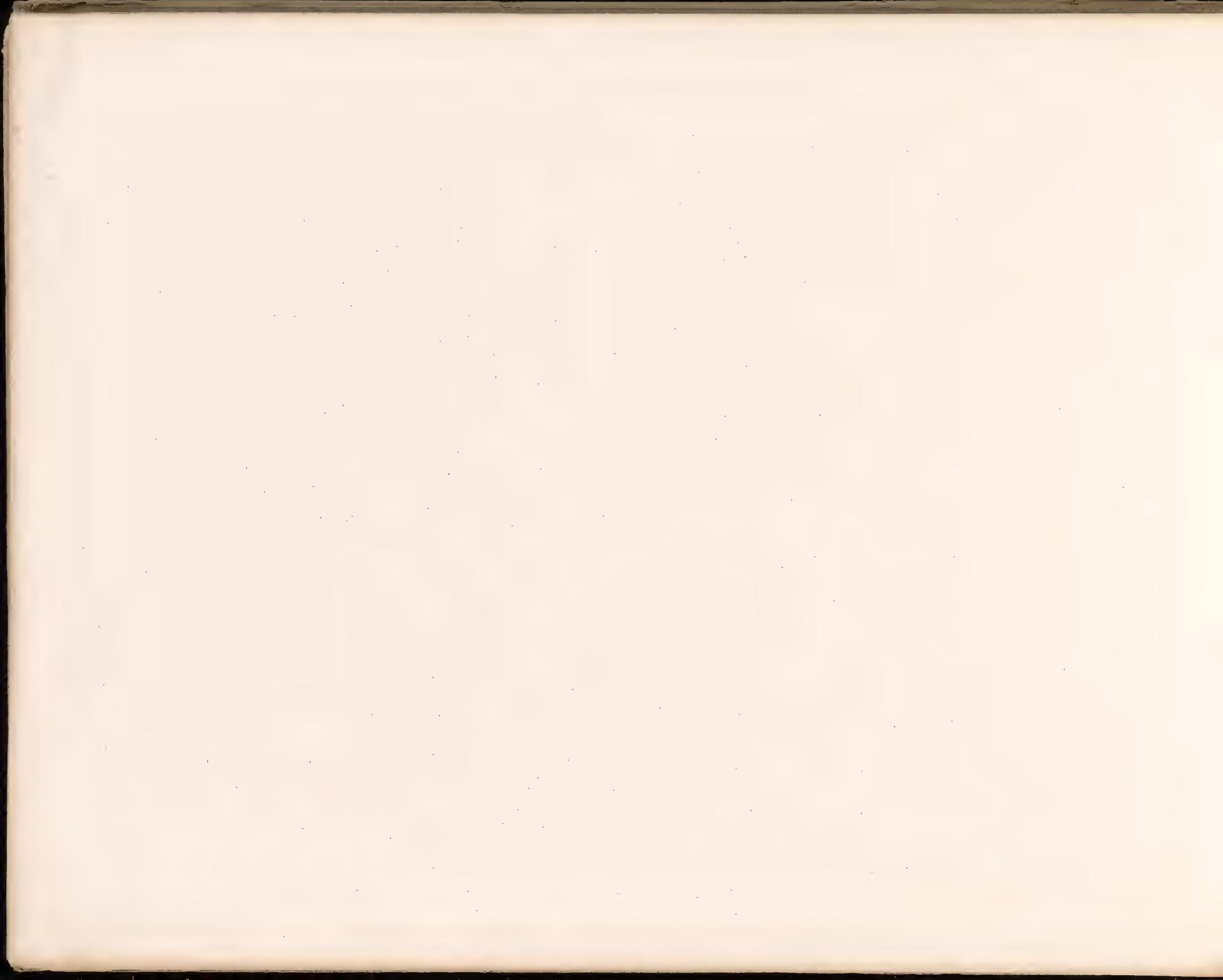
J. D

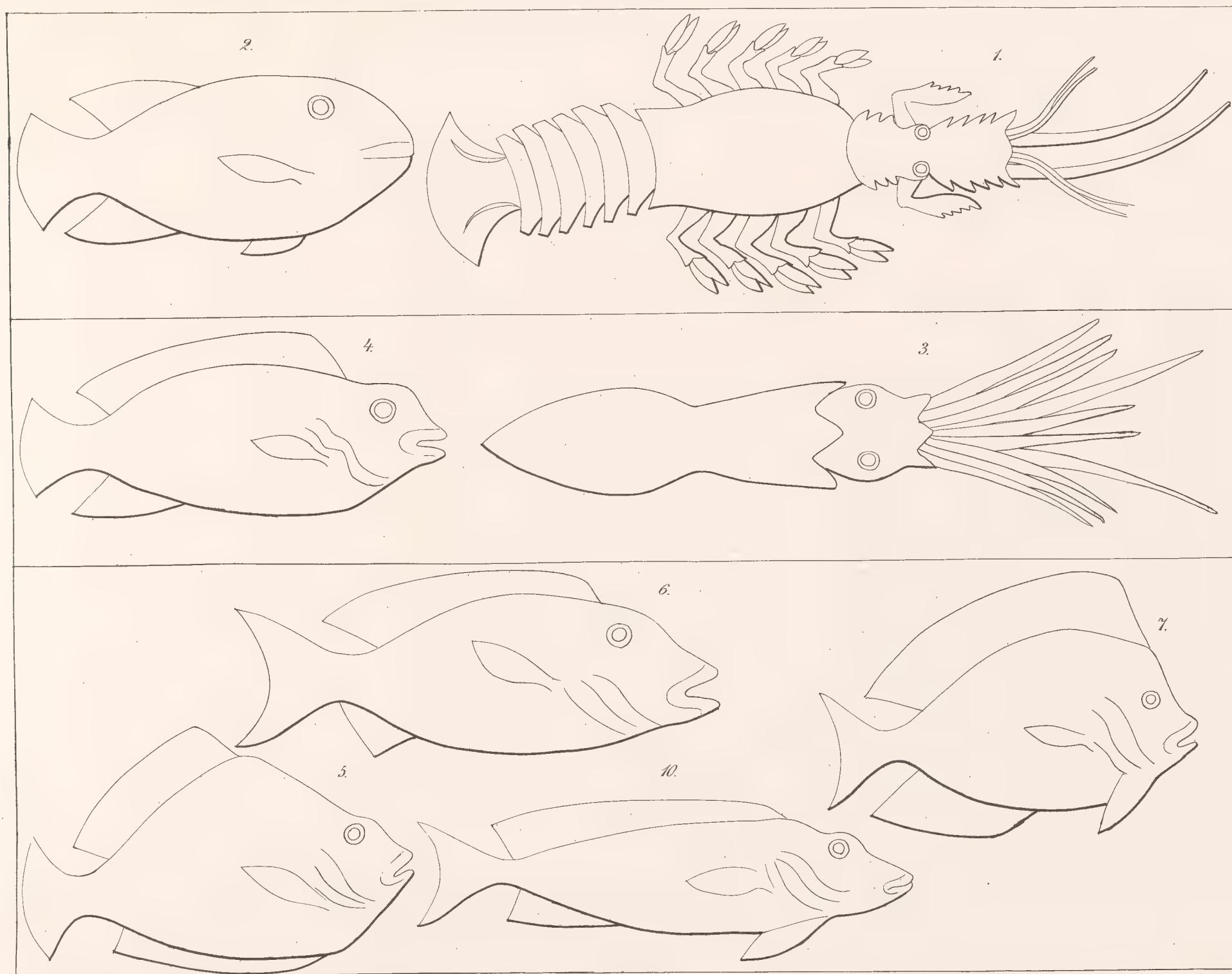




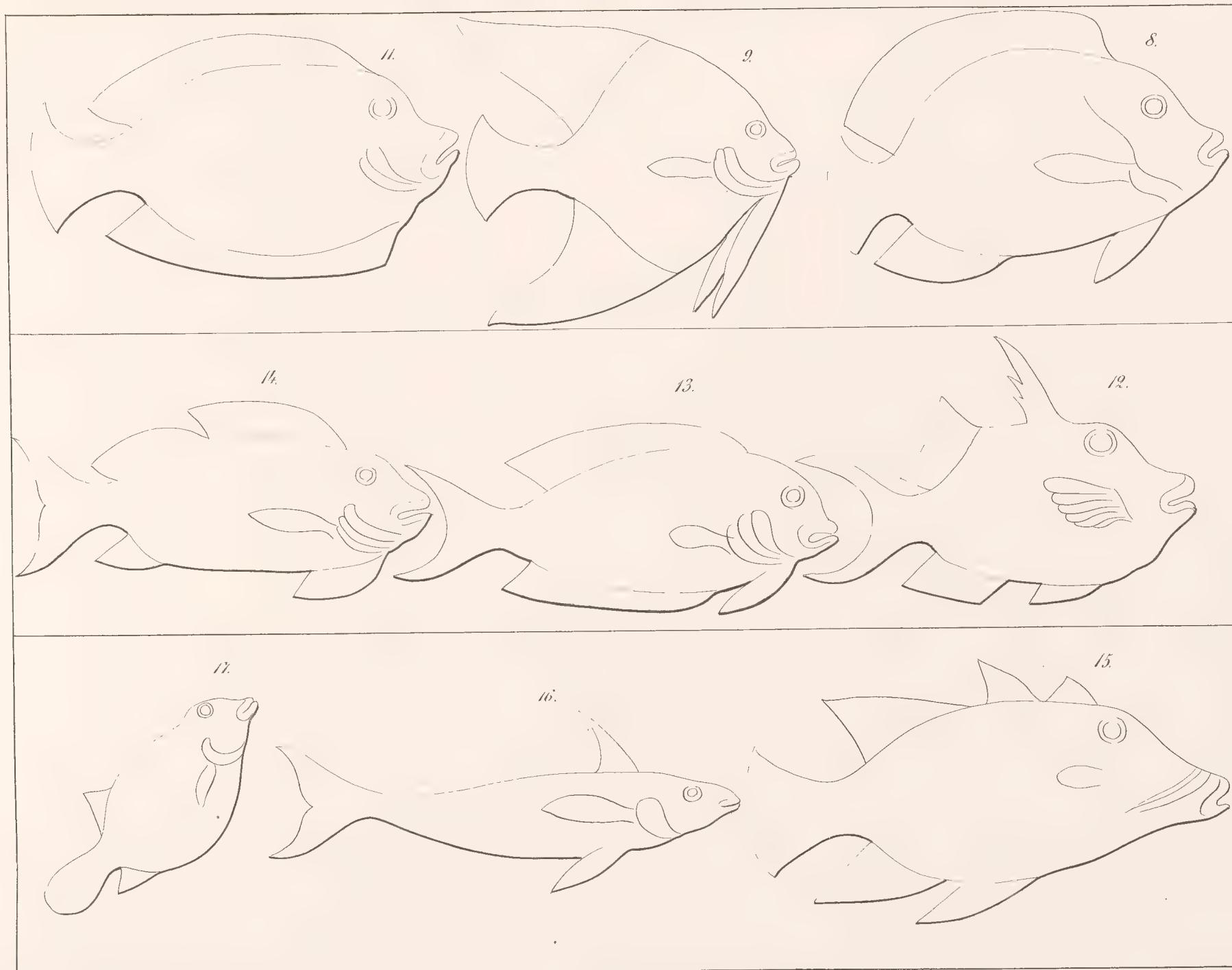


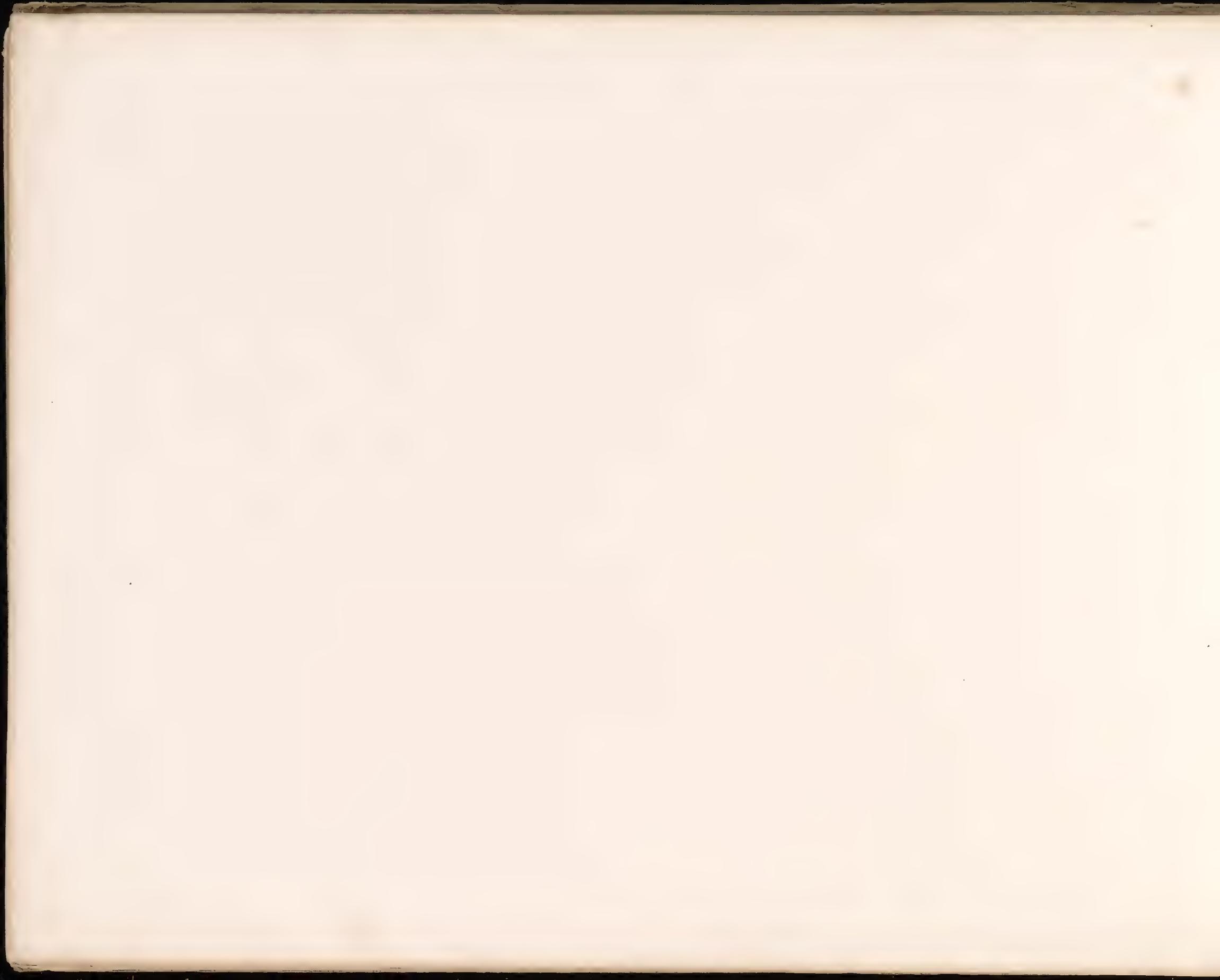


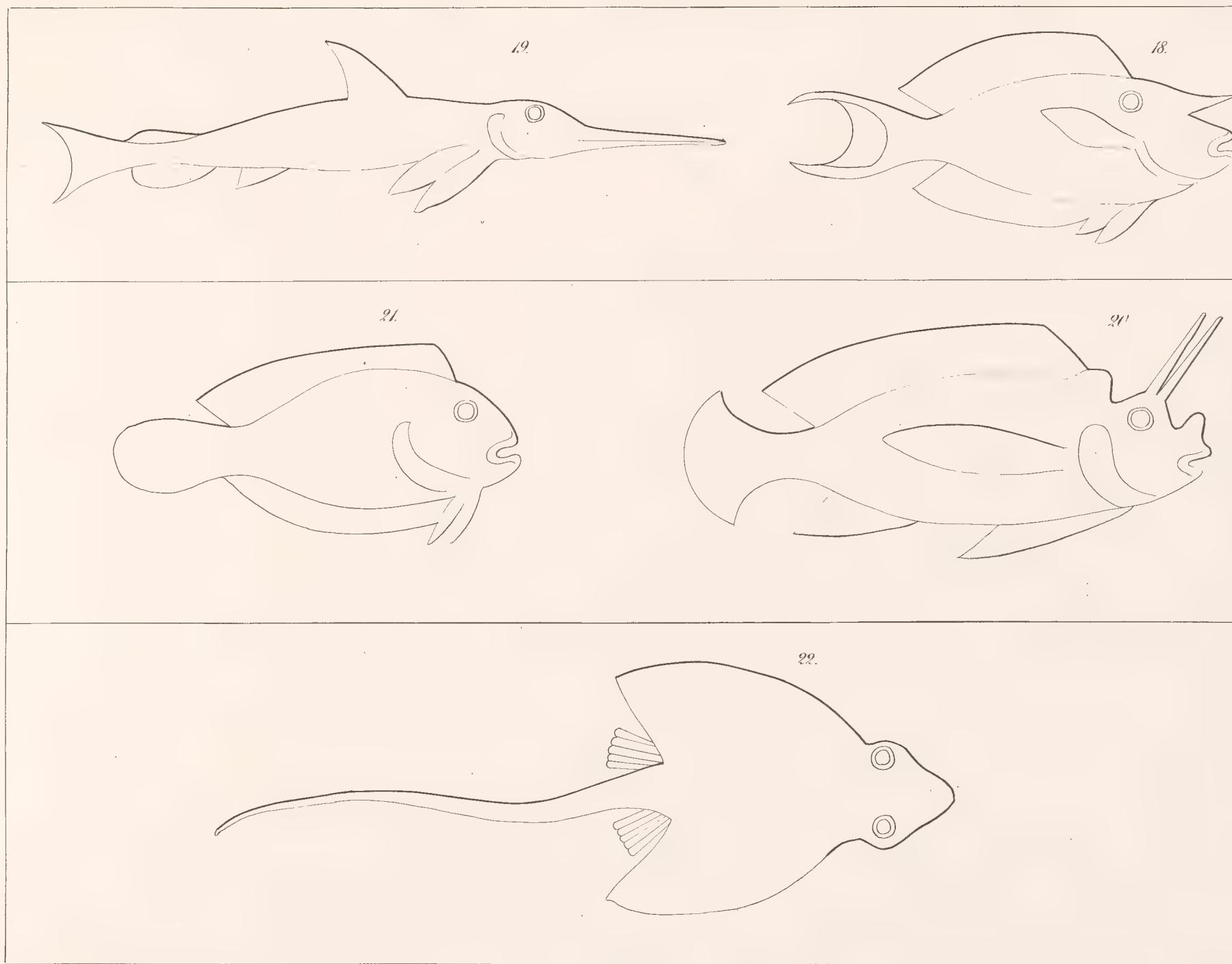




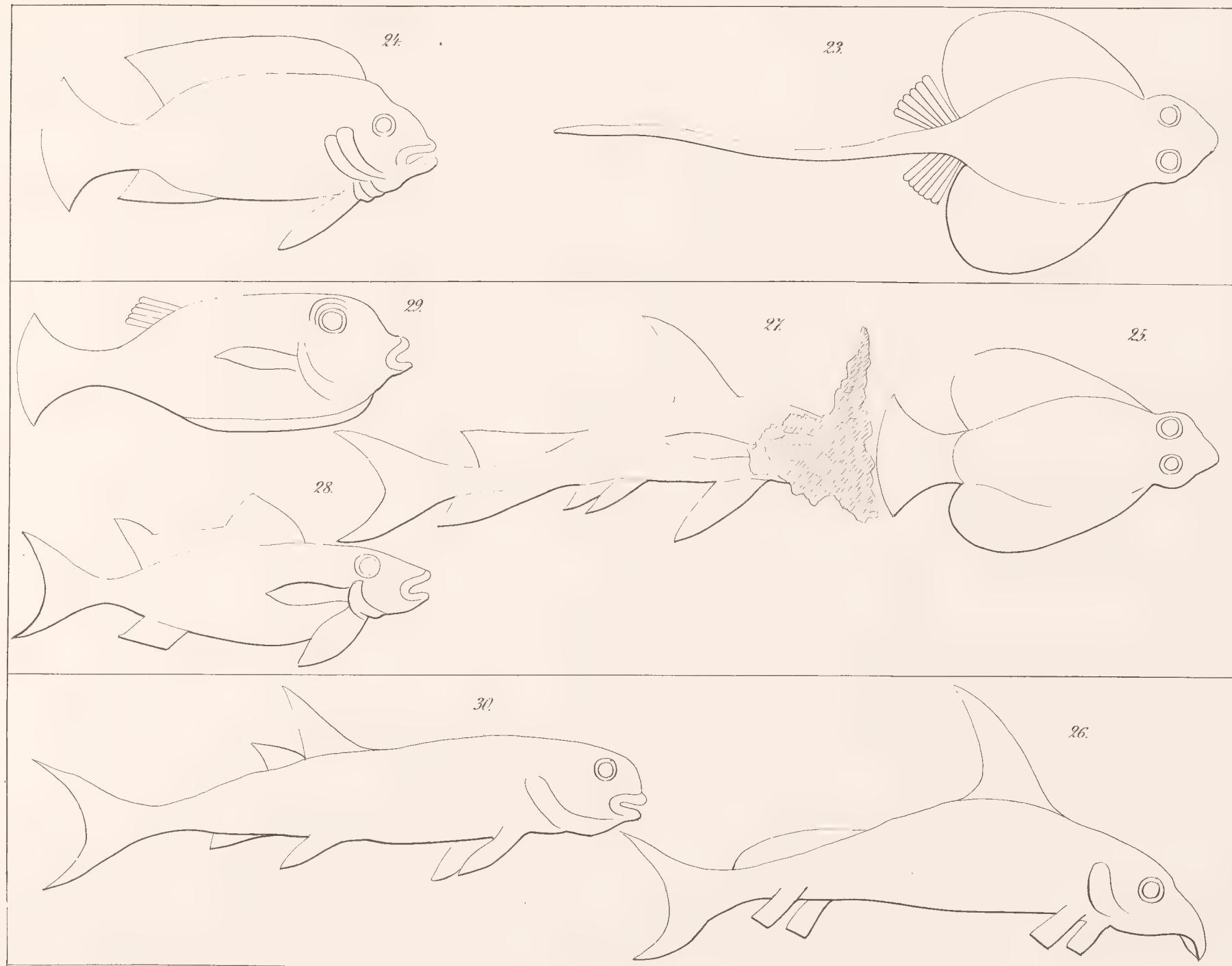




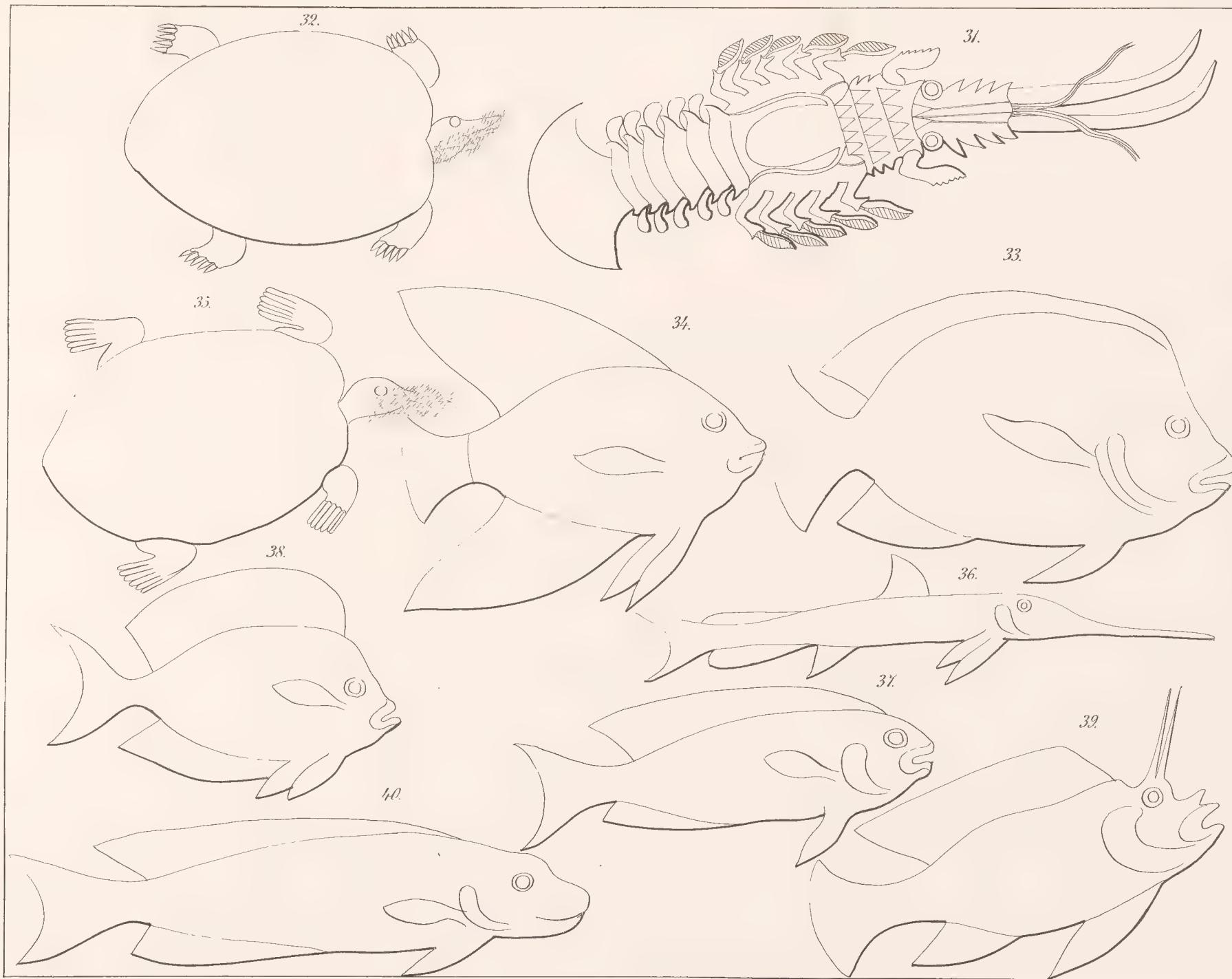




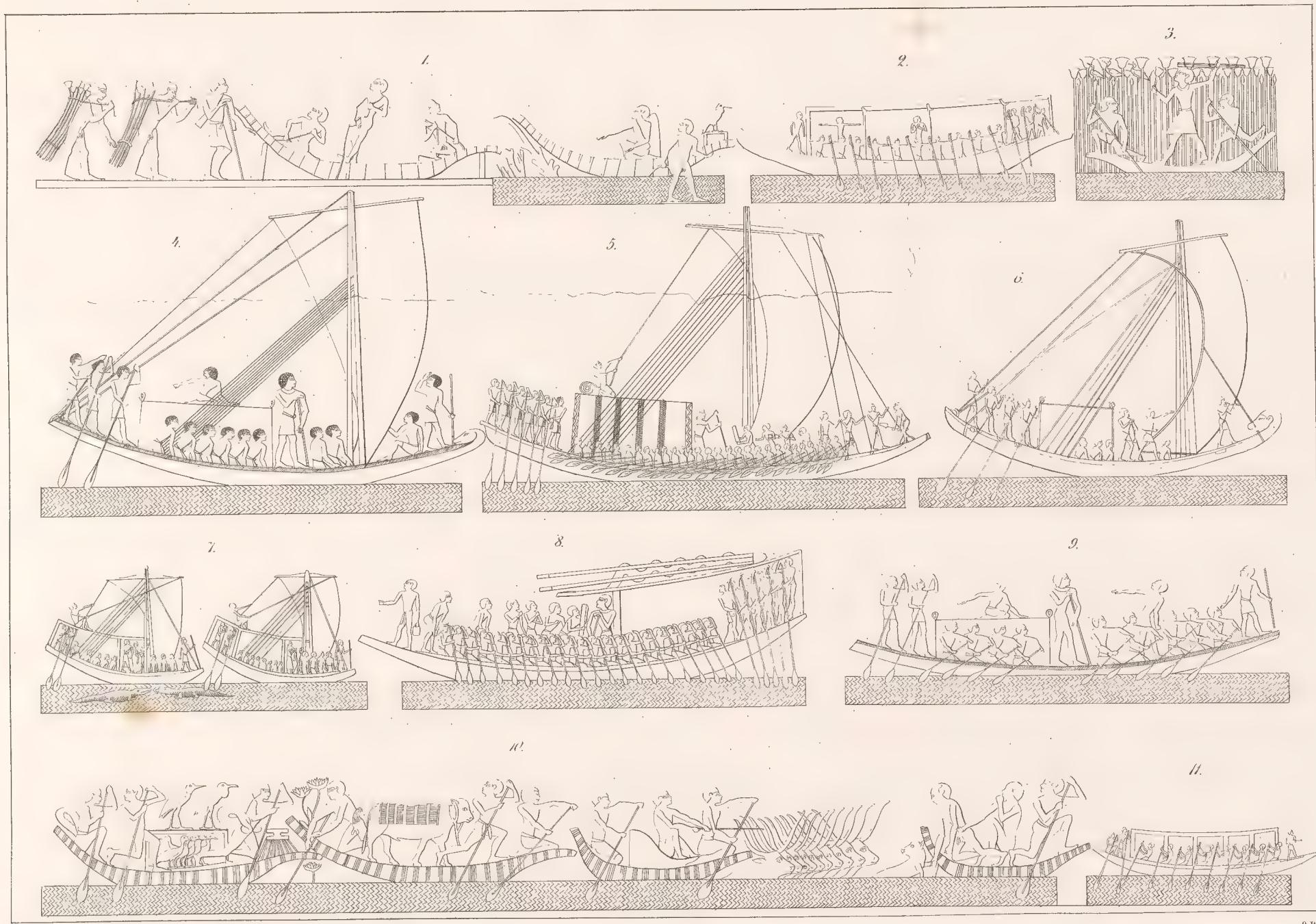




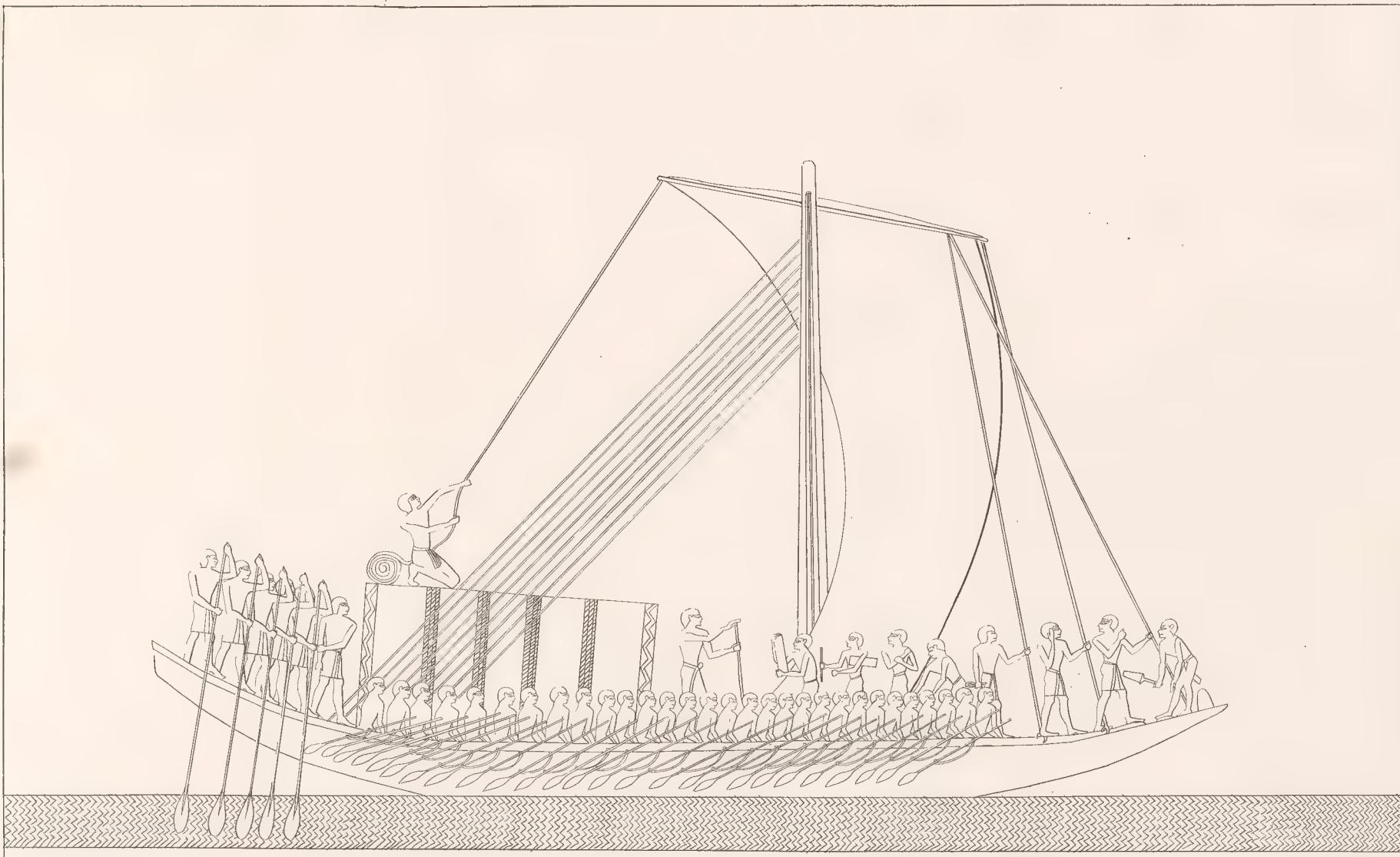










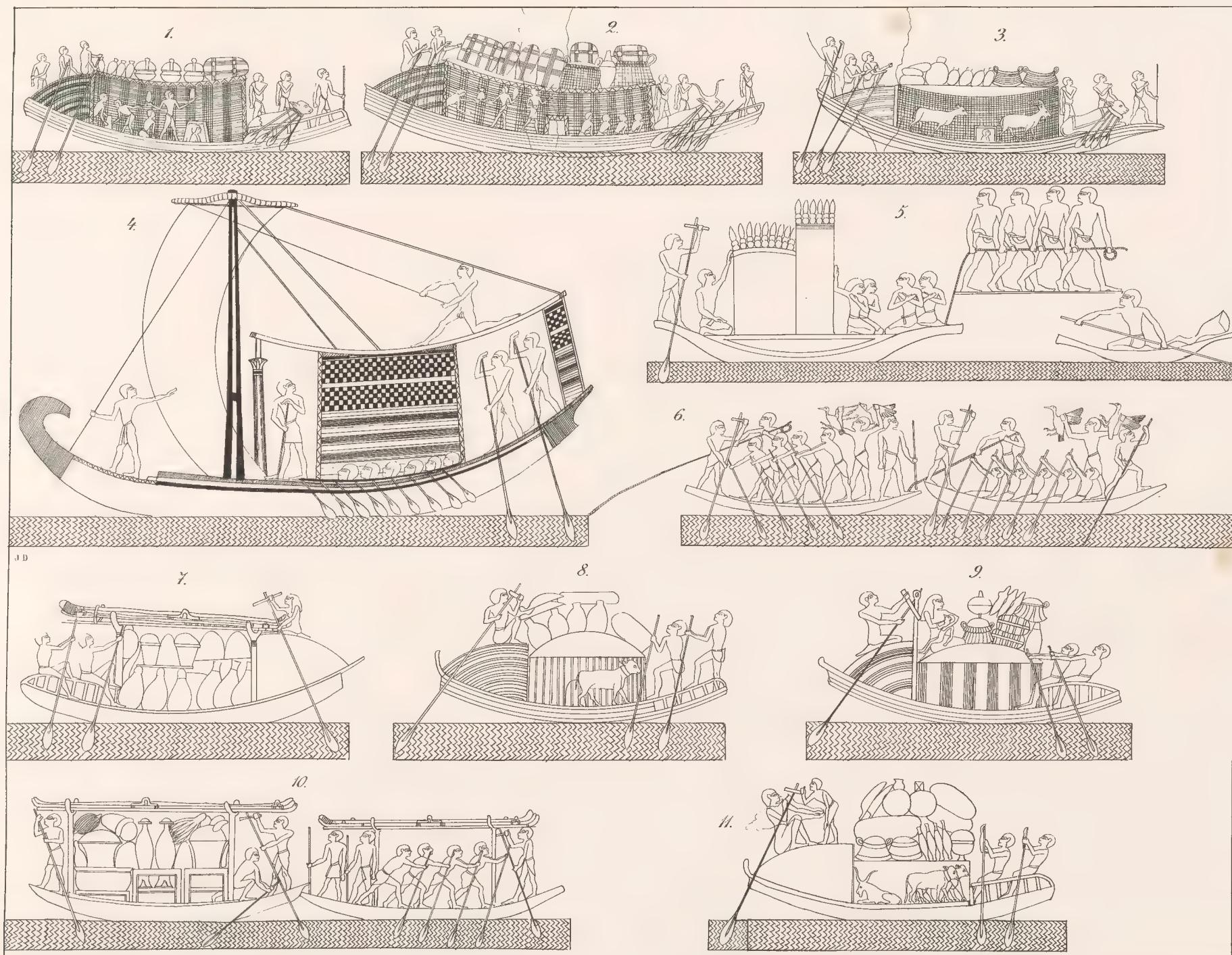


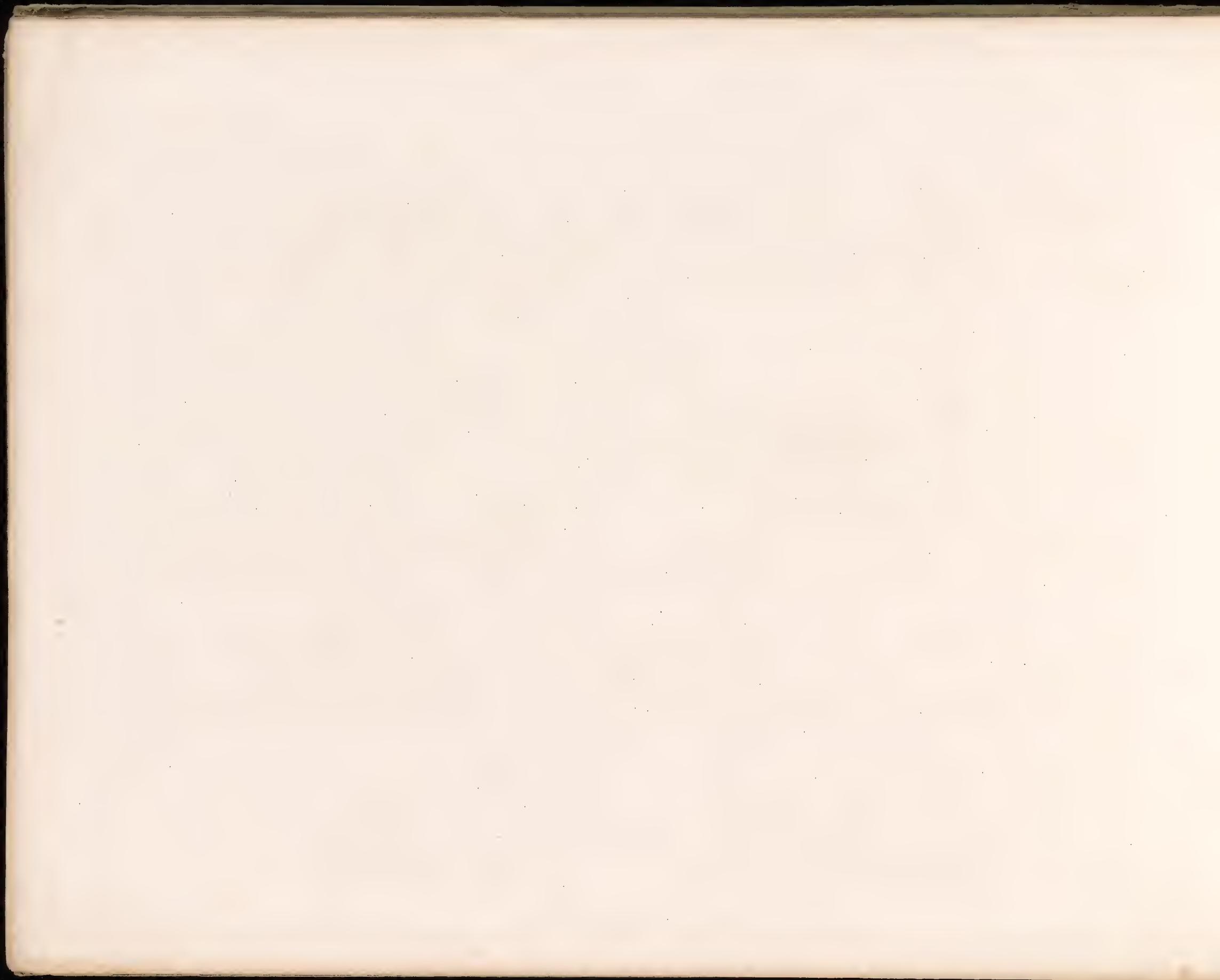
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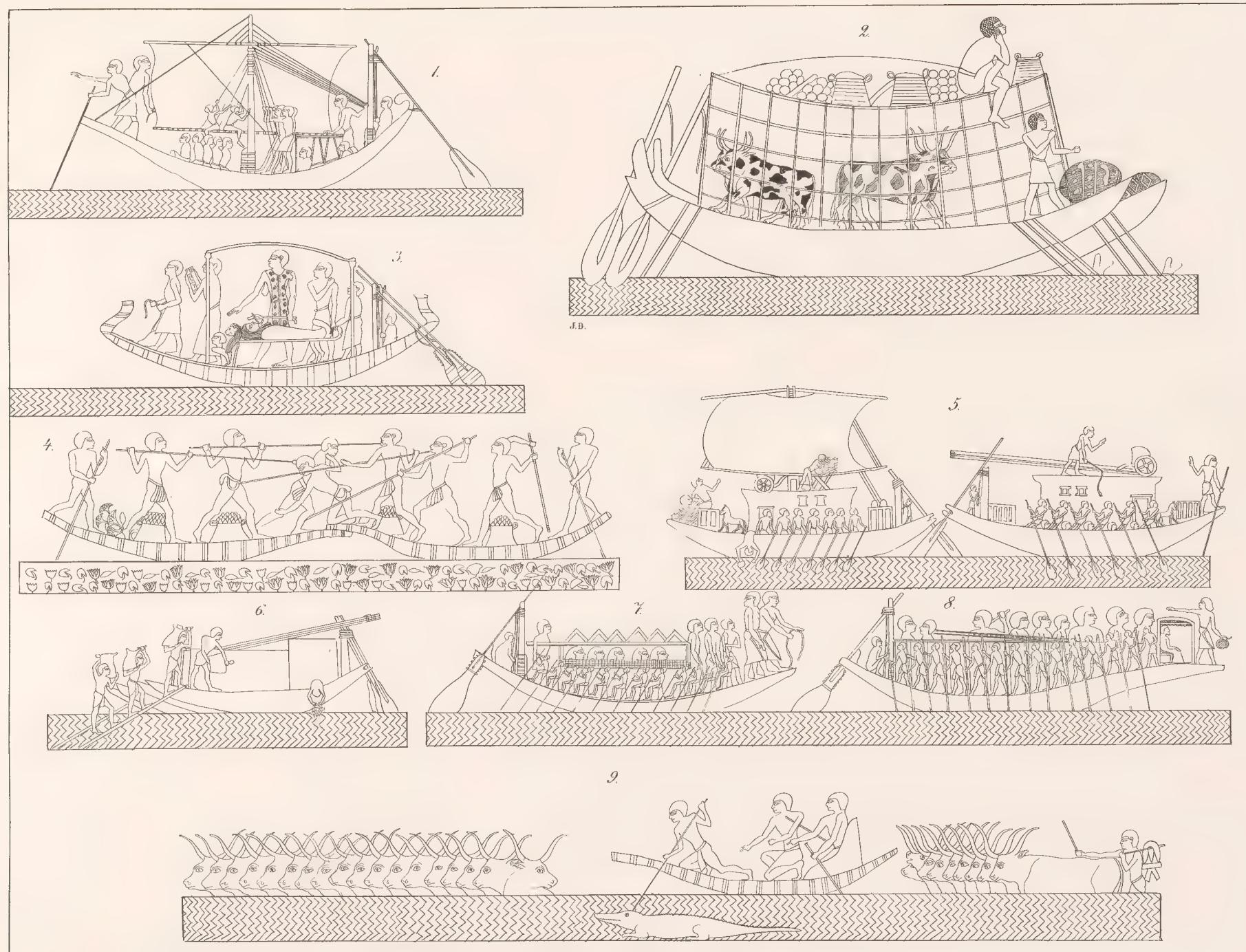
O.W.

Aus einem Pyramidengrabe von Saqara.  
der V. Dynastie angehörig, III. Jahrtausend v. Chr.







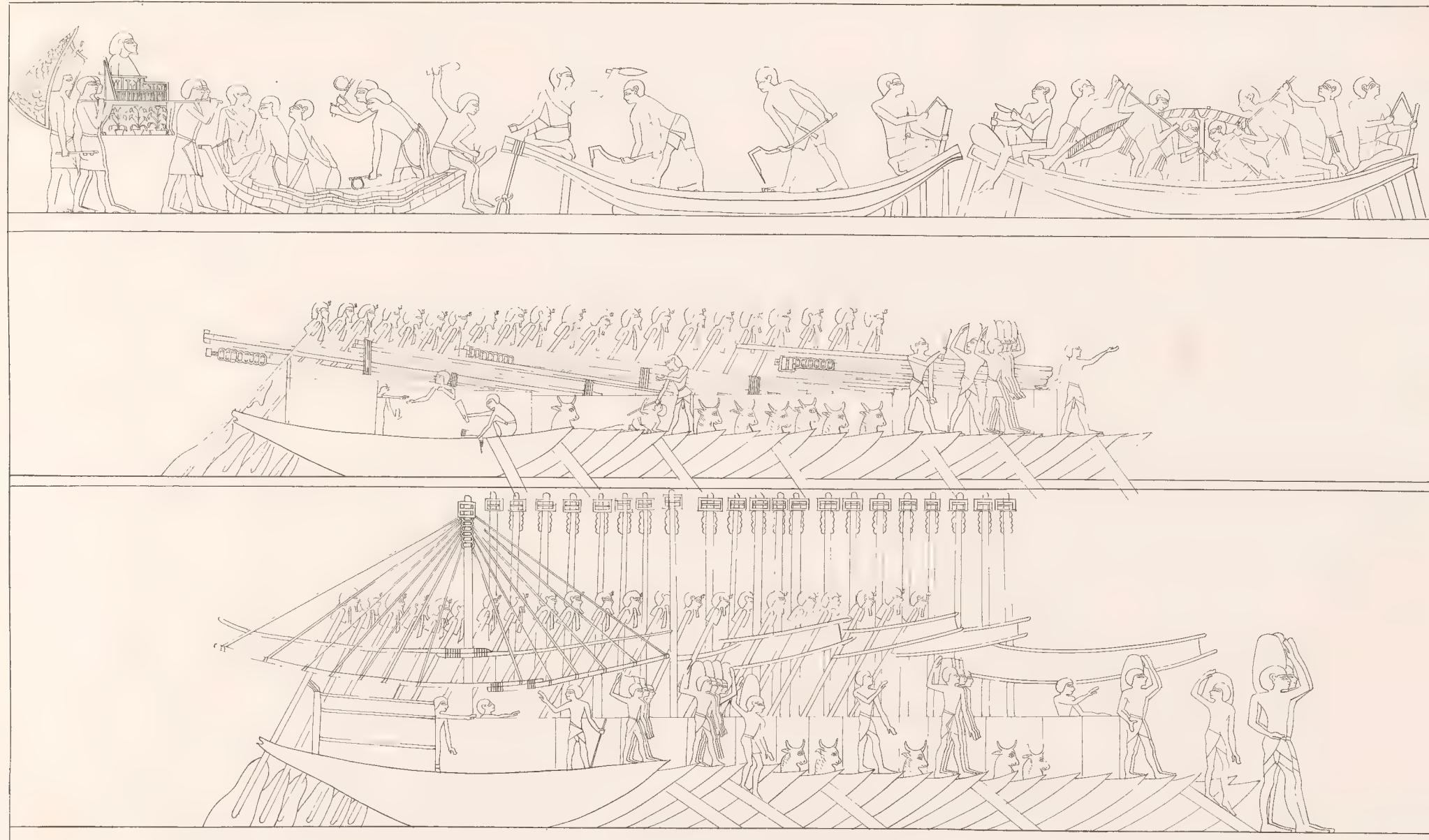


L. Denkm.

0 W

4 und 9 noch der VI. Dyn. angehörig, die übrigen Darstellungen aus den Gräbern von Benihasan, El-Kab und Theben  
fallen in die XII., XVII. u. XVIII. Dyn., also etwa in die Zeit von 2,500 – 1,500 v. Chr.



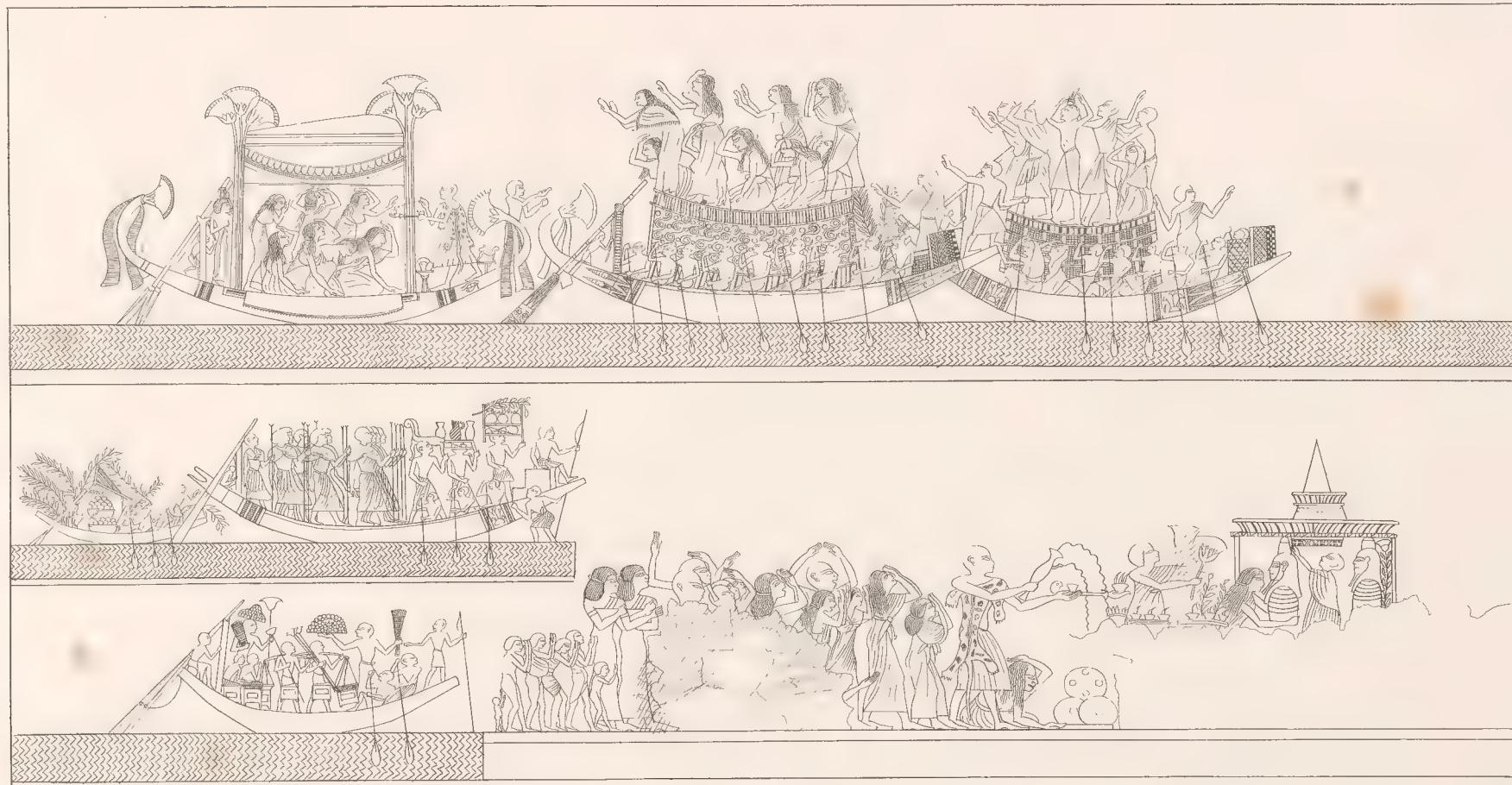


L. Denkm.

O. W.

Eine altägyptische Schiffswerft,  
comp. aus mehreren in L. Denkm. publicirten Darstellungen, der VI., XII. und XVIII. Dynastie angehörig.



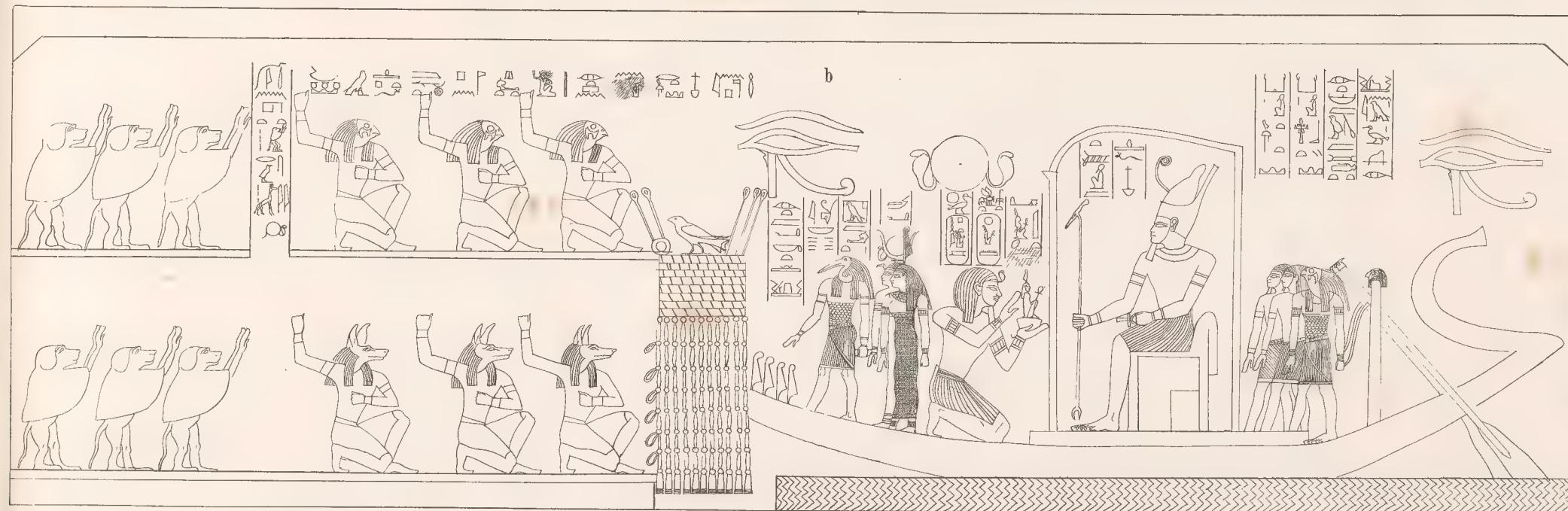
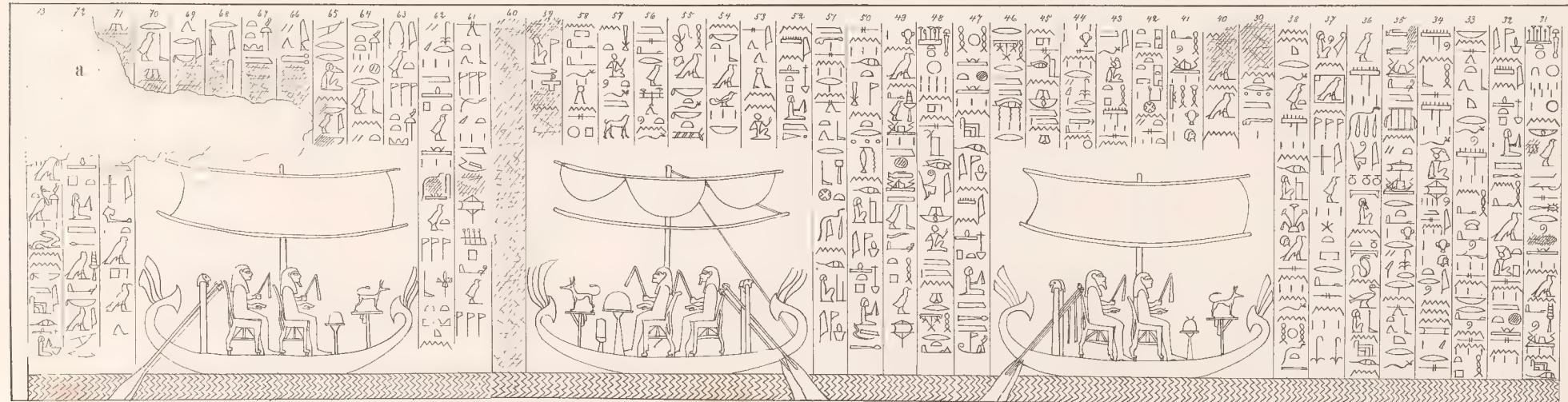


W. M. a. C.

O. W.

Grab des Priesters Neferhotep,  
aus den Zeiten des letzten Königs der XVIII. Dynastie, XIV. Jahrh. v. Chr.

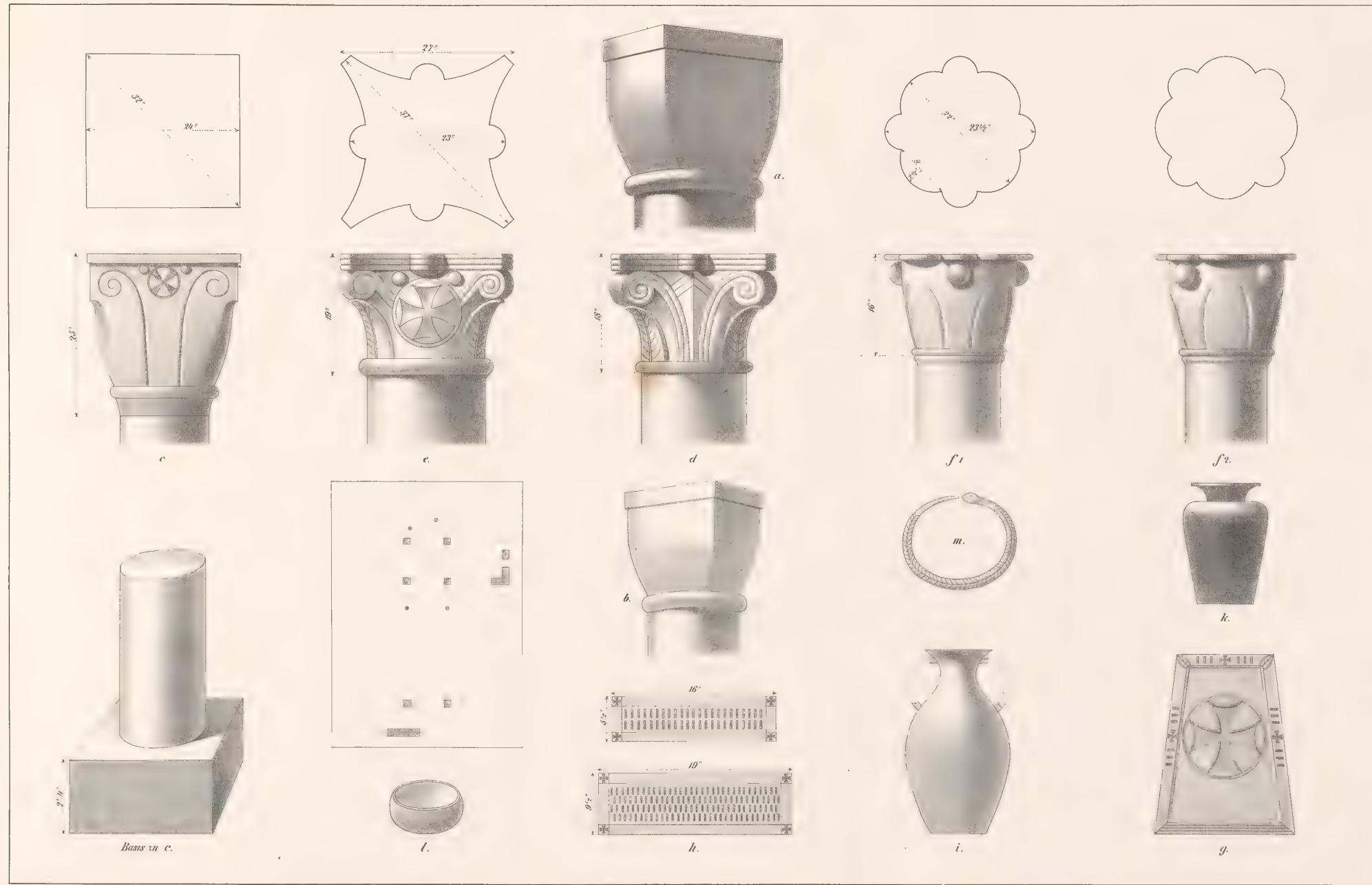




a. Aus dem Grabe des Neferhotep, XIV. Jahrhundert v. Chr.

b. Aus einem thebanischen Grabe, demselben Jahrhundert angehorig.









J. D.

H. G.

Deckenmuster eines Thebanischen Grabes aus dem XV. Jahrh. v. Chr.



